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Māra: Psychopathology and evil in the Buddhism of India and Tibet

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MĀRA:

Psychopathology and Evil in the Buddhism of India and Tibet

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MĀRA:

Psychopathology and Evil in the Buddhism of India and Tibet

ABSTRACT

Māra, known also by names such as Saṃsāra-guru and Kāmadeva, embodies psychopathology and evil as conceived in the Buddhism of India and Tibet. Buddhist tradition identifies Māra with pathological mental states. It characterizes mental states as *pathological* if they support the involvement of sentient beings in the endless round of birth and death known as the *saṃsāra*. It identifies Māra with *evil*, and characterizes various living beings (as well as physical and environmental factors) as *evil* to the extent that they function to support involvement in the *saṃsāra* and to obstruct its transcendence.

The dissertation uses the images and concepts of Mara found in Buddhist literary and oral traditions to develop an understanding of psychopathology and evil as conceived in Buddhism. The sources examined include the Pali canon, especially the Jataka literature; Mahayana *sūtras* and *śāstras* including the *Prajñāpāramitā Sūtras*, *Saddharmapuṇḍarīka Sūtra*, *Saṃdhinirmocana Sūtra*, *Vimalakīrti Nirdeśa Sūtra*, *Jātakamālā* and *Bodhisattvacāryāvatāra*; and Tibetan materials including oral legends and myths of Māra-like dæmons, the Milarepa literature, and the Chuzang Lama's *Compendium of Demonology*. Consultations with influential Tibetan and *Theravādin* monastic scholars provides supplementary material from oral traditions as well as traditional interpretations of literary sources. These consultations inform the analysis of traditional Buddhist views of the psychological, philosophical and social implications of these aspects of Mara.

The dissertation also employs Western psychological paradigms to examine legends, images and concepts of Mara and to contrast Buddhist and Western views of psychology and psychopathology. The basic metaphysical assumptions of Buddhism, such as the psychological root causes of *saṃsāra* (e.g., *ātmagrāha*, *kleśa*, and *vikalpa*) are examined in light of Western notions such as the *Id* and the *unconscious*. Accounts of Maras are used as case-studies to develop a view of Buddhist psychology and to contrast its theoretical formulation and practical application with those of Western psychology.

For my parents.

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Chapter I

Introduction

Aim and Scope

Māra (Tibetan: bDud), the archetypal demon of Buddhism, is known by various epithets such as Kāmadeva ('Dod Lha dGa'-rab dBang-phyug) and *saṃsāra guru* ('Khor-ba'i bLama).[1] The term *Saṃsāra guru* is descriptive of Māra's function. The *saṃsāra* is the endless process of birth and death which Buddhist tradition characterizes as evil. It is evil because it entails inescapable and interminable misery *(dukkha)*. The term *guru* indicates a teacher or guide who facilitates the involvement of others in processes which lead to, or encompass, a particular state of existence. Mara is the *guru* who facilitates the involvement of living beings in the *saṃsāra*. His counterpart in Buddhist tradition is the Buddha. The Buddha may be called the *nirvāṇa guru* as he facilitates the attainment of *nirvāṇa*, which is the transcendence of the *saṃsāra*.

Māra has been the subject of various etymological analyses in recent years.[2] The term *Māra* appears to be derived from the root *mṛ* signifying *death*.[3] Explanations of *Māra* based on this etymological point of view are of limited value in assessing the significance of this central concept in the Buddhist symbolic world. Wayman, for example, attempts to demonstrate that the significance of Māra revolves almost solely around the concept of

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[1]Chandra Das states that 'Khor-ba'i bLama = 'Dod Lha dGa'-rab dBang-phyug. Das cites the *mNog brJod mKhas-pa'i rNa rGyan* of Ngag-dBang 'Jig-rten dBang-phyug Grags-pa'i rDo-rJe, which is based upon Sakya Panchen's Tshig-gTer (a Tibetan translation of the *Amarkośa* and other lexicons) Chandra Das, *Tibetan-English Dictionary* (Calcutta, 1902) 190.

[2]*See:* G. Malalasekera, *Dictionary of Pāli Proper Names* (Pali Text Society: London, 1937) Vol. II, 611-620; Ananda W.P. Guruge, "The Buddha's Encounters with Mara, The Tempter: Their Representation in Literature and Art," *Journal of Religious Studies* (Punjabi University: Patiala, 1980) Vol. XVI, 1988, 27-46; and A. Wayman, "Studies in Yama and Mara," *Indo-Iranian Journal*, Vol. 3 (1959) 112ff.

[3]The later Vedic root *mṛ* is common to Sanskrit and Pali, as well as other Indo-European languages, e.g., Latin: *mortis* or *mors*= death; *mori*= to die; English: *mortal, moribund*, etc.

death.[4] He does this by extending the etymological into the realm of the mythical and doctrinal. A more thorough treatment of the topic will show that death is but one element in the complex structure of meaning centered around Māra.

Māra is a multifarious deity in Buddhist mythology, and a complex matrix of meaning in Buddhist psychology and doctrine. He is the sublime lord of deities identified with the ultimate estate of power and enjoyment in the world, but as the epitome of evil for those who would transcend the world. As the lord of the highest heaven of the phenomenal world, the *Paranirmitavaśavartin*, his access to and enjoyment of worldly pleasures is inconceivable and without peer. His evil nature emerges in relation to those who rejects these worldly pleasures and seek transcendence of the *saṃsāra*—the world of birth and death which is Mara's own kingdom.

The theme of Mara represents a complex matrix of meaning in Buddhist psychology and doctrine. His mythological role is that of the powerful deity who stands in opposition to the Bodhisattvas and Buddhas who would lead living beings beyond his *saṃsāric* kingdom to the peace and blessedness of *nirvāṇa*. This mythological role is associated with psychological and philosophical principles in presentations of Buddhist doctrine. Māra becomes identified with whatever psychological tendency or philosophical view which is seen as obstructing progress toward transcendence of the *saṃsāra*. These tendencies and views are described in accordance with the priorities, strategies and outlooks of each body of doctrine and school of Buddhist thought.

The term Mara cannot be reduced, for instance, to the concept of death, although we will see that it certainly has some associations with death. In a system of thought such as Buddhism, which is devoted to the reality of endless former and future lifetimes, death can never be the great demon that it is in a system of thought which cherishes the belief in only this one life. We will therefore see that the significance of Māra, the archetypal demon of Buddhism, derives from the evils of *saṃsāra*, the cycle

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[4] *Op.cit.*, Wayman, 112-115.

of endless rebirth, and to the mental states, the psychopathologies, which imprison beings within it.

The significance of Māra will be sought in major texts of Buddhism as found in the Pāli, Sanskrit, and Tibetan traditions. We will find that although the word *Māra* may have roots in the concept of death, its significance in Buddhism arises not from the natural and unavoidable processes of mortality, but from the much more comprehensive idea of *saṃsāra*. *Māra* therefore takes on the meaning of *evil* in the external sense of environmental or non-human influences which prevent liberation from *saṃsāra*, and of *psychopathology* in the internal sense of mental factors which prevent such liberation. *Māra* therefore comes to signify the demonic in Buddhism, in both the external and internal senses. The Tibetan translation of *Māra* means *demon*. The Tibetan term is *bdud*, which has nothing at all to do with the Tibetan term for death (*'chi)*, but originally referred to a class of spirits or non-human beings apparently worshipped in ancient, pre-Buddhist Tibet, and later demonized by Buddhism.[5] The term *Māra* will be employed throughout this dissertation because of its common usage in canonical texts and modern scholarship.

There are a great many epithets for Māra found throughout Buddhist literature.[6] The term *Saṃsāra guru* is not widely used in most traditional materials. It is employed in the title of the present work because of its evocative power. Mara will be seen here not only as the most powerful being within the *saṃsāra*, but as the personification of everything which is associated with the conception of the *saṃsāra*. He is the *guru* of the *saṃsāra*; that is, Mara is the ultimate master and spiritual guide for the *saṃsāra* in the sense that those who follow his teachings and example, or who succumb to his artifice, remain forever bound within the confines of the cycle of endless birth and death. Moreover, he is the proprietor and

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[5]H. Hoffmann, *The Religions of Tibet* (Macmillan: New York, 1961) 19.

[6]In the Pali Canon, for instance, Mara is also known by names such as Pajapati, Naṇha, Adhipati, Antaka, Namuci and Pamattabandhu. Each of these carries meaning for his roles and activities. See: G. Malalasekera, *Dictionary of Pāli Proper Names*. (Pali Text Society: London, 1937) Vol. II, 619.

guardian of the *saṃsāra* who employs great power, subtle deception, and endless ingenuity to maintain the integrity of his kingdom. The only threat to his kingdom of the *saṃsāra* comes from the skillful practitioner of the Buddhist Path who would violate its boundaries and escape its limits.

The dissertation focuses upon the figure of Māra as *saṃsāra guru* not only as the character specifically identified *as* Māra in Buddhist texts, but as the central paradigm of psychopathology and evil. There are numerous other phenomena and characters which stand in the place of Māra in various strata of Buddhist mythology. Though they are most commonly *dæmons* of some variety, there are also *deva*s, humans, *pretas*, and even animals who take on a Māra-like role. The term *dæmon* (from the Greek δαιμων) is used throughout this dissertation to indicate what is commonly understood to be an entity or being of ambiguous or indeterminate moral status. This follows the definitions of *dæmon* found in standard English lexicons. These definitions may be summarized as follows:

1. in Greek mythology, any of the secondary divinities ranking between the gods and men.
2. a guardian spirit; inspiring or inner spirit.
3. a demon; a devil.[7]

Mara fits the first definition because his high position as a *deva* suggests superior moral standing in the worldly sense, while his anti-Buddhist proclivities indicate that he is evil within the context of Buddhist practice. He is therefore among those who rank above humans because they enjoy various superhuman powers and abilities. He is, together with all worldly deities, ranked below the transcendental deities, who are the Buddhas and Bodhisattvas, etc. in the Buddhist hierarchy.[8] Mara fits the second definition

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[7]*The Compact Edition of the Oxford English Dictionary* (Oxford University Press: Oxford, 1981) 683. See also: Noah Webster, *Webster's New Universal Unabridged Dictionary* (2nd Ed.) (Simon and Schuster: New York, 1983) 457.

[8]This fundamental distinction between worldly deities (*'jig rten pa'i lha*) and transcendental deities (*'jig rten las das pa'i lha*) will be analyzed in Chapter V.

to some degree in his transformations as various psychological factors influencing the inner spirit or mental states. Other Māra-like dæmons, especially those who are reformed by the Buddhist moral law, become guardian spirits.[9] Māra also fits the third definition as an embodiment of evil. While this is perhaps the major sense of Māra in Buddhist traditions, the other meanings are vital for an appreciation of Māra's multifarious role. The term *dæmon* will be favored in most cases throughout this dissertation, as it has less of a pejorative connotation than *demon*. The term *demon* will be used only when needed for its common English connotations of unwavering evil in psychological character or moral status.[10]

Both terms, *dæmon* and *demon*, derive from the Greek δαιμων. Originally this does not have any remarkably negative connotations, but is connected to ideas of the forces of destiny, that is, to the assignment of fortune and the apportionment of time. It originally signifies *destiny*, as well as *apportioner* or *apportionment*, and is a form of the word δαιομαι, indicating *divide* or *apportion*, and is related to the English term *time*.[11] In the original Greek context, a δαιμων is a superhuman being who has power over the destiny of humans, apportioning to them their share of fortune and time in the world. That is to say, the δαιμων is here the deity to be

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[9]More on this will appear below in the discussion of Tibetan mythology.

[10] Webster defines *demon* as:

1. a dæmon.
2. a devil; evil spirit.
3. a person or thing regarded as evil, cruel, etc.; as, the *demon* of jealousy.
4. a person who has great energy of skill; as, a *demon* at golf.

The concept of Mara shares in the first three meanings. In number three, a psychological sense of demon emerges. This is analogous to some of the psychopathological tendencies associated with Mara. Some instances of the term Mara, and most of the Mara-like beings examined here, will be better served by the more catholic term *dæmon*. See: Noah Webster, *Webster's New Universal Unabridged Dictionary* (2nd Ed.), (Simon and Schuster: New York, 1983) 457.

[11]Boisacq, *Dict. étymol. de la langue grecque*, (Heidelberg, 1907) 162; cited in "Aryan Religion" article in *Encyclopaedia of Religion and Ethics*. ed. by James Hastings, et al. (T. & T. Clark: Edinburgh, 1908-1927) vol. ii, 54.

worshipped and supplicated by humans.[12] Only with the rise of Christianity and its rejection of pagan (i.e., non-Christian) deities, did δαιμων come to indicate something unwholesome.[13] The Sanskrit *deva* seems to have had a somewhat analogous fate in Persia, with the Avesta cognate *daeva* coming to indicate an evil being of superhuman standing. In contrast, the Sanskrit *asura,* which has negative implications in much of Indian religion, becomes *ahura* in Avesta, being part of the name *Ahura Mazdā,* the supreme deity of Zarathuśtra.

The term *asura,* in some Vedic and most post-Vedic literature, indicates a class of monstrous, evil beings who wage war against the virtuous *devas* and constantly threaten the stability and welfare of the cosmos. However it does not uniformly indicate evil, and in some Vedic literature it is commonly given as an epithet for various important *devas.*[14] In Buddhist traditions as well, *asura* is not generally indicative of evil. Asuras in Buddhist cosmology are powerful beings noted for incessant competition and warfare with the lower echelons of *deva*s led by Indra (Sakka). They have little to do with the human world, and nothing to do with the particular moral and religious concerns which center around Mara.

Māra

Mara, Māra-like beings and their corresponding internal processes and tendencies may be viewed as a Buddhist analogues of the *Id*, or more generally, of psychopathology. These Maras may be concrete living entities (*amānuṣamāra,*མི་མ་ཡིན་པའི་བདུད།), as well as pathological mental states (*vikalpanāmāra,* རྣམ་པར་རྟོག་པ་ཡི་བདུད།). Both types of Maras have a significant place in the psychology of Buddhism. It will be seen that all Maras are either internal psychological factors, that is, included in the category of *vikalpa*, or are autonomous entities dependent upon the *vikalpa* of their victim in order to

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[12] *Encyclopaedia of Religion and Ethics, op. cit.,* article on "Demons and Spirits (Greek)" 590-594.

[13] *Ibid., See:* article on "Demons and Spirits (Christian)" 578-584.

[14] See: Wash E. Hale, *Asura in Early Vedic Religion* (Motilal Banarsidass: Delhi, 1986) p.ix.

work their mischief. *Vikalpa (rnam rtog)* are mental processes arising out of the fundamental cognitive error known as holding to a false sense of self (*ātmagrāha)* which create an illusory dichotomy between subject and object. This dichotomy leads to the pathological mental states (*kleśa*) such as greed, hatred, delusion, etc.[15]

Ātmagrāha (bdag 'dzin) is the holding to holding to a false sense of self in that it is the belief in a truly existent self (of persons or phenomena). It is the fundamental psychological factor which gives rise to all *vikalpas* and *kleśas*, and related mental functions of conceptual proliferation (e.g., *papañca)* and is therefore identified as the ultimate cause of bondage to the *saṃsāra*.[16] *Atmagrāha* is the philosophical and psychological Māra in its most essential form. The Māra of Buddhist mythology represents, both as an embodiment and a proponent, the entire complex of philosophical and psychological factors which cause bondage to the *saṃsāra*. Various textual and oral traditions develop the character or Māra and the descriptions of these factors in different ways. However, the most essential character of Māra and the ultimate principle of psychopathology and evil is always *ātmagrāha*.

Atmagrāha is opposed by the central and fundamental Buddhist doctrine of the *selfless* (*anattā, bdag med)* . This doctrine is as central to the Pali traditions as to the Sanskrit and Tibetan.[17] Steven Collins notes that

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[15]The topics of *vikalpa, kleśa* and *ātmagrāha* will be discussed further in subsequent chapters.

[16]For an extensive treatment of the functioning of *papañca* as the basic dynamic of saṃsaric existence according to Pali Buddhism, see: Bhikkhu Ñaṇananda, *Concept and Reality.* (Buddhist Publication Society: Kandy, 1971) 9-15. Bhikkhu Ñaṇananda places *papañca* within the context of the theory and practice of *annatā* and the overcoming of the pathological mental states.

[17] This theme is developed extensively in the *Saṃyutta Nikāya*—see the sections on *Correct View, e.g., Diṭṭhivagga* in *Saṃyutta Nikāya* III. 180 ff.; *Diṭṭhisaṃyutta* in *Saṃyutta Nikāya* III. 202 ff.; *Saṃyutta Nikāya* III. 46-47; and *Saṃyutta Nikāya* III. 105. *Saṃyutta Nikāya*. Trans. as: *The Book of Kindred Sayings*. Chapters I-XI by Mrs. Rhys Davids. PTS: London: 1917.Chapters XXXV-XLI V by F.L. Woodward. PTS: London: 1927. Steven Collins provides these citations and extensive discussion regarding the centrality of *anattā* in Buddhist doctrine and practice in his *Selfless Persons* (Cambridge University Press: Cambridge, 1982) 85-144.

"Views of self [*ātmagrāha*], then, are not merely castrigated because they rest on supposedly untenable intellectual foundations; rather they are conceptual manifecstations of desire and attachment, and as such need not so much philosophical refutation as a change of character in those who hold them. This change of character will issue ultimately in the attainment of enlightened status; the enlightened sage holds no views of self..."[18] The "enlightened status," that is, *nibbāna* or Buddhahood, is identified with overcoming the psychological Māra, *ātmagrāha*, in the internal realm just as it entails overcoming animate Māras in the external world.

The presentations of Maras in Buddhist mythological and doctrinal materials reflect the ways in which different texts conceive of psychopathology and the techniques and processes indicated to remedy that pathology. All Buddhist materials hold the soteriological goal of *nirvāṇa* and/or Buddhahood as the defining quality of the complete remediation of psychopathology. However the obstacles to that goal are defined in various ways by different lineages of traditional Buddhist thought.

Maras[19] appear throughout major texts of the Pāli canon.[20] Many of these references tell of the activities of a divine being known as Māra who is otherwise identified by a variety of names such as *Devaputta Māra, Māra pāpimā* (Mara the evil one), *Namuci* (the inescapable one), *Vasavatti* (the ruler of all), etc.[21] Sanskrit texts, such as the *Buddhacarita*, also use the term

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[18]Collins, *op. cit.*, 119-120.

[19]Strictly speaking, there is only one Mara in the world at any time. After the death of a Mara, another takes his place. However, there are many forms of Mara as well as beings who are Mara-like in their functions. For an extensive discussion of the plurality of Maras, see: James W. Boyd, *Satan and Māra* (E.J. Brill: Leiden, 1975) 100-111.

[20] See: Malalasekkera, *op. cit.*, Vol. II, 611-620. Textual references for Maras include: *Aṅguttara Nikāya* (Pali Text Society. vol. ii, 17); *Dīgha Nikāya* (Pali Text Society. vol. ii. 99); *Majjhima Nikāya* (Pali Text Society. vol. i, 333); *Saṃyutta Nikāya* (Pali Text Society. vol. iii. 74, 195,198, vol. iv. 85); *Sāratthappakāsinī* (Pali Text Society. vol. III, 82; vol II, 246.); Jataka (ed. Fausboll. vol. i, 71 ff.); *Vinaya Piṭaka* (ed. Oldenberg. vol. i, 22.); *Sutta Nipāta Commentary* (vol. i. 201, vol. ii. 508.); *Visuddhimagga*, (Pali Text Society. 212); *Itivuttaka Commentary* (Pali Text Society. 197-198); *Commentary on the Udāna* (Pali Text Society. 325);
[21]Ibid., 619-620.

Kāmadeva.[22] There are several Western studies of Māra which cover his appearances in Pāli materials in some detail.[23]

Most of what is associated with the term Māra appears to be subsumed within what the *Theragāthā* Commentary maintains as the five ways in which the Buddha uses the term Māra, viz., *Khandha-Māra*, the Māras associated with the five psycho-physical aggregates of saṃsāric existence; *Kilesa-Māra*, the Māras associated with the emotional and cognitive mental processes which bind an individual to saṃsāric existence; *Abhisaṅkhāra-Māra*, the Māras associated with the accumulated karma which creates the conditions of *saṃsāra*; *Maccu-Māra*, the Māras associated with the process of death (i.e., the interminable and inexorable process of birth, death, and rebirth); and *Devaputta-Māra*, lord of the highest heaven, chief deity whose kingdom is the *saṃsāra* itself and who obstructs anyone who strives to escape it.[24]

In Mahayana traditions, this fivefold division of Maras is most commonly included in presentations of the four Maras, with *Abhisaṅkhāra-Māra* apparently subsumed under the *Skandha-Māra*.[25] There are various types of non-human beings which may be associated with Māras.[26] These

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[22]*Buddhacarita*, Canto XIII, v. 2. See: *Buddhacarita*, Aśvaghoṣa. Sanskrit text Edited by E.H. Johnston, (OBR Corp: New Delhi, 1972) 145.

[23]See: Malalasekkera, *op. cit.*, Vol. II, 611-620; James W. Boyd, *Satan and Māra* (E.J. Brill: Leiden, 1975); Ananda W.P.Guruge, "The Buddha's Encounters with Mara, The Tempter: Their Representation in Literature and Art". *Journal of Religious Studies* (Punjabi University: Patiala, 1980) Vol. XVI, 1988, 27-46; T.O. Ling, *Buddhism and the Mythology of Evil*, (Allen & Unwin: London, 1962).

[24] *The Theragāthā Commentary*. (Simon Hewavitarne Bequest Series, Colombo) v.ii, 1.

[25]I include *Abhisaṅkhāra-Māra* within *Skandha-Māra* because *saṅkhāras* are the fourth of the five *skandhas*, *viz.*, *saṁskāraskandha* ('du byed kyi phung-po) I have not found *Abhisaṅkhāra-Māra* mentioned outside of the *Theragatha Commentary*. It appears to be separated out in that text as a way of emphasizing the importance of karma as the actual mechanism by which living beings are conjoined with the pernicious processes of the *saṃsāra*.

[26] Some are referred to as *deva* or *devatā* in Sanskrit and Pāli, and as ལྷ་ in Tibetan. Other common types of dæmons are the *graha* (གདོན) , *vigraha* (འགོང་པོ), *bhuta* (འབྱུང་པོ་), *yakkha* (*yakṣa*, གནོད་སྦྱིན་), gandhabba (*gandharva*, དྲི་ཟ་), *nāga* (ཀླུ), *rakkhasa* (*rākṣasa*, སྲིན་པོ་) and the more inclusive categories, within which many of these other are

appear throughout Pāli, Sanskrit and Tibetan literary and ritual tradition and fall under the category of Māras when and if they create opposition to the followers of the Buddhist Path. Human beings, for example the Buddha's adversarial cousin Devadatta, deities such as Devaputramāra, various non-human beings such as anti-social *yakkhas*, as well as the entire range of psychological and environmental factors which act to obstruct progress on the path come under the category of *Māra*. The term *Māra* may be said to define the nature of evil in Buddhism and to connecting the mythic struggle of the Buddha with the daily struggles of subsequent Buddhist practitioners.

In Indian and Tibetan Buddhism, whatever interferes with, obstructs, or subverts a person's efforts to prosper in this world or in the next is subsumed under the concept of Maras. The most common term for Maras is *Māra*. Maras may be considered to be internal psychic phenomena (e.g., Maras of the afflictive mental states or negative cognitive and emotional processes—*kleṣamāra*, ཉོན་མོངས་པའི་བདུད།; *vikalpanāmāra*, རྣམ་པར་རྟོག་པའི་བདུད། etc.). Maras may be considered to be living beings external to the affected subject (e.g., *amānuṣamāra*,མི་མ་ཡིན་པའི་བདུད།). Maras may also be considered to straddle the line between the internal subject and the external object (e.g., the Maras and/or demonic influences associated with the various psycho-physical aspects of the individual—*skandhamāra*, ཕུང་པོའི་བདུད་). The line between the internal subject and the external object, as well as that between the real and the illusory, is a central issue in Buddhist thought, and is of key significance in the understanding of Maras.

The most common classification of the demonic, that is, of psychopathology and/or evil, in Buddhist, and especially in Mahayana

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often included, such as *vighna* (བགེགས་) and *peta* (*preta*,ཡི་དྭགས་) The *vighna* (བགེགས་) are by definition obstructive to the Buddhist Path, and therefore are always Mara-like. All of these other non-humans may be harmful or helpful. Like human beings, they are portrayed as individuals with varying and changeable dispositions. See W. Weeraratne's article, "Bhuta" in the *Encyclopaedia of Buddhism*, ed. by G. Malalasekera. Columbo, 1971. For a more complete presentation of these demonological terms, see attached Appendix on the *Eight Classes of Deities and Demons*.

literature is The Four Māras (*catvārimāra,*བདུད་བཞི་), viz., (1) Māras of the Aggregates (*skandhamāra,* ཕུང་པོའི་བདུད་); (2) Māras of the Afflictive States (*kleṣamāra,* ཉོན་མོངས་པའི་བདུད་); (3) Māras of Death (*mṛtyupatimāra* or *maranamāra,* འཆི་བདག་གི་བདུད་); and (4) Heavenly Māras (*devaputramāra,* ལྷའི་བུའི་བདུད་).[27]

These four are each further divided into Underlying and Overt Māras, viz., the Four Underlying Māras (*catvāri sukṣmamāra,* བདུད་བཞི་ཕྲ་མོ་) such as the Underlying Māras of the Aggregates (*skandhasukṣmamāra,* ཕུང་པོའི་བདུད་ཕྲ་མོ་), etc., and the Four Overt Māras (*catvāri sthūlamāra,* བདུད་བཞི་རགས་པ་) such as the Overt Māras of the Aggregates (*skandhasthūlamāra,*ཕུང་པོའི་བདུད་རགས་པ་), etc.[28]

The first and second types of Māras (i.e., *skandhamāra* and *kleṣamāra*), in both their Underlying and Overt forms, are classified as Abstract Māras (*vikalpanāmāra,* རྣམ་པར་རྟོག་གི་བདུད་) The third and forth kinds of Māras (i.e., *mṛtyupatimāra* and *devaputramāra*) are classified as Maras Who are Living (non-human) Beings (*amānuṣamāra,* མི་མ་ཡིན་པའི་བདུད།).[29]

Another common method of classifying Maras is the fourfold division of (1) Māras of the Tangible (*pratiharamāra,* ཐོགས་བཅས་ཀྱི་བདུད།), (2) Māras of the Intangible (*apratihatamāra,* ཐོགས་མེད་ཀྱི་བདུད།), (3) Maras of Strong Emotions (*ūrjitaḥmāra,* དགའ་བྲོ་ཡི་བདུད།), and (4) Pervasive Māras (*vyāptamāra,* སྙེམས་བྱེད་ཀྱི་བདུད།).[30]

Maras are also divided into two types: *vikalpanāmāras* and *amānuṣamāras*. *Vikalpanāmāras* (རྣམ་པར་རྟོག་གི་བདུད།) are associated with dysfunctional or pathological mental functions. *Amānuṣamāras* (མི་མ་ཡིན་པའི་བདུད།) are non-human living beings who, in a given situation, embody or exemplify those mental functions. Behind this distinction is a complex system of psychological

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[27]Vasubandhu lists the four types of Maras in his *Arya-Aksayamatinirdesa-tika*:

"The four types of Maras are as follows: the divine dæmons, dæmons of the afflictive mental states, dæmons of the aggregates, and lord of death dæmons. " (བདུད་རྣམ་བཞི་ནི་ལྷའི་བུའི་བདུད་དང་ཉོན་མོངས་པའི་བདུད་དང་ཕུང་པོའི་བདུད་དང་འཆི་བདག་གི་བདུད་དོ། *Derge.* མདོ་འགྲེལ་ (*Mdo-hgrel*) Vol. Ci, 3b-5f.

[28]See: Tsepak Rigzin, *Nang Don Rigpa'i Ming Tshig Bod-dbyin Shan sByar/Tibetan-English Dictionary of Buddhist Terminology* (Library of Tibetan Works and Archives: Dharmsala, 1986) 207-209.

[29]See: Chandra Das, *Tibetan-English Dictionary* (Rinsen Book Co.: Kyoto, 1979) 666-667, and 959.

[30]*Ibid.*, 666.

thought which has developed a view of the nature and function of mental processes in relation to external or environmental elements. Likewise, Mahāyāna Buddhism presents an extensive dæmonology which describes the nature of a vast array of Māras and Māra-like entities which are understood to be actual living beings who are non-human.

The Buddha's defeat of each of the so-called *Four Māras* is represented in classical Buddhist iconography. Śākyamuni is most often depicted, in the icons of both Northern and Southern Buddhism, in the Enlightenment or earth-witness form *(bhūmisparśa mudrā).* His right hand touches the ground, symbolizing the defeat of *devaputramāra*. His left hand holds the alms bowl containing three sublime elixirs associated with his attainment of Buddhahood. The first is a panacea curing all illnesses, symbolizing the defeat of *skandhamāra*. Also present is the elixir of immortality, symbolizing the defeat of *maranamāra*. Finally, there is the elixir of undefiled wisdom, symbolizing the defeat of *kleśamāra*.[31]

The Tibetan scholastic tradition provides refinement to the theme of the Four Māras. Blo-gling Kenzur Padma Gyaltsen, a contemporary Tibetan author and abbot of the largest of the Tibetan monastic universities, Drepung Loseling, defines the Four Maras, together with their overt and underlying aspects, as follows:

"The description of the Four Maras is presented by way of an explanation of the nature of each of the Four Māras and their divisions. The definition of the Māra of the Aggregates *(skandhamāra)* is: Those component aspects of what is called the Four Maras which are contaminated aggregates arising exclusively from the influence of karma and *kleśas*, as well as whatever exists only in dependence upon the state of ignorance and its propensities and upon uncontaminated karma. The Mara of the Aggregates has two aspects: The Overt Māra of the Aggregates and the Underlying Māra of the Aggregates. The first of these is like the five aggregates which are taken up in a compulsive manner. The second is like the mental body

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[31] Pabongka Rinpoche, *rNam grol lag bcangs*. Ed. by Ven Trijang Rinpoche; trans. by Michael Richards as *Liberation in the Palm of Your Hand* (Wisdom Publications: Boston, 1991) 157.

which arises in dependence upon the state of ignorance and its propensities and upon uncontaminated karma."[32]

"The definition of the Māra of the Afflictive Mental States (*kleśamāra*) is: Those component aspects of what is called the Four Māras which are included among those defilements which primarily obstruct the attainment of Liberation as well as those which are included among those defilements which primarily obstruct the attainment of Omniscience. The Māra of the Afflictive Mental States has two aspects: The Overt Māra of the Afflictive Mental States and the Underlying Māra of the Afflictive Mental States. The first of these is like the Six Fundamental Afflictive Mental States, the Twenty Corollary Afflictive Mental States, and the seeds of all of these [afflictive mental states]. The second is like the state of ignorance and its propensities and the belief in true existence."[33]

"The definition of the Lord of Death Māra (*mṛtyupatimāra*) is: Those component aspects of what is called the Four Māras which are included among the factors whereby one helplessly experiences the termination of one's life faculty. The Lord of Death Māra has two aspects: The Overt Lord of Death Mara and the Underlying Lord of Death Māra. The first of these is like the factors whereby one helplessly experiences the termination of one's life faculty due to the influence of karma and the afflictive mental states. The

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[32]bLo-gLing mKhan-zur Padma rGyal-mthsan, *bLo gSal dGa' bsKyed sÑiṅ gi Norbu* (A detailed exegesis of the 'Bras-spuṅs bLo-gSal-gLiṅ tradition of commentaries on Prajñaparamita philosophy based on the works of Paṇchen bSod-nams Grags-pa) Paṇchen bSod-nams Grags-pa Literature series (Drepung Loseling Library society: Mundgod, Karnataka: 1982) Vol. II, 249-252. I have translated from mKhan-zur Rinpoché's description of the Four Maras which, in its original form is as follows:
༣༢ ། དབྱེ་བདུད་བཞིའི་རྣམ་གཞག་ཇི་ལྟར་ཞེ་ན། དེ་ཡང་བདུད་བཞི་སོ་སོའི་ངོ་བོ་དང་། དབྱེ་བ་བཤད་པ་ནི། བདུད་བཞིའི་ནང་ཚན་གང་ཞིག་རང་རྒྱུ་ལས་ཉོན་གྱི་དབང་གིས་བྱུང་བའི་ཟག་བཅས་ཀྱི་ཕུང་པོ་དང་མ་རིག་བག་ཆགས་ཀྱིས་དང་ཟག་མེད་ཀྱི་ལས་ལ་བརྟེན་དགོས་པ་གང་རུང་ཕུང་པོའི་བདུད་ཀྱི་མཚན་ཉིད། ལ་དབྱེ་ན། ཕུང་པོའི་བདུད་རགས་པ་དང་ཕུང་པོའི་བདུད་ཕྲ་མོ་གཉིས། དང་པོ་ནི། ཉེར་ལེན་གྱི་ཕུང་པོ་ལྔ་ལྟ་བུ། གཉིས་པ་ནི། མ་རིག་བག་ཆགས་ཀྱིས་དང་ཟག་པ་མེད་པའི་ལས་ལ་བརྟེན་ནས་བྱུང་བའི་ཡིད་ལུས་ལྟ་བུའོ།
33 བདུད་བཞིའི་ནང་ཚན་གང་ཞིག་གཙོ་བོ་ཐར་པ་ཐོབ་པ་ལ་བར་དུ་གཅོད་བྱེད་ཀྱི་སྒྲིབ་པའི་རིགས་སུ་གནས་པ་དང་གཙོ་བོ་ཐམས་ཅད་མཁྱེན་པ་ཐོབ་པ་ལ་བར་དུ་གཅོད་བྱེད་ཀྱི་སྒྲིབ་པའི་རིགས་སུ་གནས་པ་གང་རུང་དེ། ཉོན་མོངས་པའི་བདུད་ཀྱི་མཚན་ཉིད། དེ་ལ་དབྱེ་ན། ཉོན་མོངས་པའི་བདུད་རགས་པ་དང་ཉོན་མོངས་པའི་བདུད་ཕྲ་མོ་གཉིས། དང་པོ་ནི། ཙ་ཉོན་དྲུག་ཉེ་ཉོན་ཉི་ཤུ། དེ་དག་གི་ས་བོན་ལྟ་བུ། གཉིས་པ་ནི། མ་རིག་བག་ཆགས་ཀྱིས་དང་བདེན་འཛིན་ལྟ་བུའོ། *Ibid.*

second is like the Inconceivable Death-Transmigration."[34] Inconceivable Death-Transmigration (བསམ་གྱིས་མི་ཁྱབ་པའི་འཆི་འཕོ) indicates the death-process of a Bodhisattva who has reached a level of advancement where he or she is not completely free of death, but is able to determine the time, place and conditions of his or her death and rebirth.[35]

"The definition of the Divine Māra *(devaputramāra)* is: Those component aspects of what is called the Four Māras which are included among the factors which obstruct the transcendence of the other three Māras. The Divine Māra has two aspects: The Overt Divine Māra and the Underlying Divine Māra. The first of these is like the Great God of Happiness, Lord of the Heaven of Controlling the Serendipity of Others *(Paranirmitavaśavartin)*. The second is like the factors which obstruct the transcendence of the other three Maras."[36]

Review of Literature

A review of modern literature on the topic of Māra raises several questions. The first of these focuses on the ontological status of Māra, that is, his position in regard to what is conventionally known as reality. For example, we may ask: In what sense is Māra merely allegorical? There is a tendency, among many modern commentators on Buddhism, to reduce Māra to a epiphenomena of human psychology, and characterize his canonical appearances as merely allegorical. Waddell doubts that the Buddha believed in such things as gods and demons, and refers to his

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34. བདུད་བཞིའི་ནང་ཚན་གང་ཞིག་སྲོག་གི་དབང་པོ་རང་དབང་མེད་པར་འགག་པའི་ཆའི་རིགས་སུ་གནས་པ་དེ། འཆི་བདག་གི་བདུད་ཀྱི་མཚན་ཉིད། དེ་ལ་དབྱེ་ན། འཆི་བདག་གི་བདུད་རགས་པ་དང་། འཆི་བདག་གི་བདུད་ཕྲ་མོ་གཉིས། དང་པོ་ནི། ཁམས་ཉོན་གྱི་དབང་གིས་སྲོག་དབང་རང་དབང་མེད་པར་འགག་པའི་ཆ་ལྟ་བུ། གཉིས་པ་ནི། བསམ་གྱིས་མི་ཁྱབ་པའི་འཆི་འཕོ་ལྟ་བུའོ། *Ibid.*

35. This according to Nyangpo Geshe Namgyal Trinley, a disciple of mKhan-zur Padma rGyal-mthsan. (Consultation, Charlottesville, April 1992).

36. བདུད་བཞིའི་ནང་ཚན་གང་ཞིག་བདུད་གཞན་གསུམ་ལས་འདའ་བ་ལ་བར་དུ་གཅོད་པའི་རིགས་སུ་གནས་པ་ལྷའི་བུའི་བདུད་ཀྱི་མཚན་ཉིད། དེ་ལ་དབྱེ་ན། ལྷའི་བུའི་བདུད་རགས་པ་དང་། ལྷའི་བུའི་བདུད་ཕྲ་མོ་གཉིས། དང་པོ་ནི། གཞན་འཕྲུལ་དབང་བྱེད་ཀྱི་བདག་པོ་དགའ་རབ་དབང་ཕྱུག་ལྟ་བུ། གཉིས་པ་ནི། བདུད་གཞན་གསུམ་ལས་འདའ་བ་ལ་བར་དུ་གཅོད་པའི་ཆ་ལྟ་བུའོ། *Ibid.*

former lives as "imaginary".[37] Herbert Guenther reduces all four types of Māras to internal psychological processes.[38] Malalasekera asserts: "that this account of the Buddha's struggle with Māra is literally true, none but the most ignorant of the Buddhists believe, even at the present day." He characterizes the true Buddhist point of view as seeing the Buddha's struggle with Māra "old temptations" which have come back to haunt him.[39] Ananda Guruge states: "What all these Māra legends in the Canonical texts establish beyond any doubt is that the allegorization of temptations had commenced very early in Buddhist circles and the imagery of a personified Māra accompanied by a tenfold army and supported by three daughters, could have originated with the Buddha himself. As a suggestive imagery, it must have epitomized what most of the Buddha's disciples and followers had subjectively experienced 'with wavering faith' when 'the sweet delights of home and love, the charms of wealth and power, began to show themselves with attractive colours.'[40] While they were perpetuated in poetry, no one took them literally."[41]

The reduction of Māra to allegory in literature and to intra-psychic conflict in the experience of Buddhist practitioners oversimplifies this important phenomenon and neglects the demands of proper scholarship in the field of history of religions. As noted above, Malalasekera asserts that "none but the most ignorant of the Buddhists believe" in a literal reading of the Mara accounts. This is consistent with Waddell's belief that the Buddha himself did not believe in the reality of gods and demons. Maras, gods and demons, etc., become for these modern interpreters of Buddhism either the

[37] L. A. Waddell, "Tibetan Demons and Spirits," *Encyc. of Religion & Ethics*, Ed. by J. Hastings (T. & T. Clark: Edinburgh, 1908-1927) 571.

[38] Herbert V. Guenther, *Buddhist Philosophy in Theory and Practice* (Boulder: Shambala, 1976) 216-17 n. 27.

[39] G. P. Malalasekera, *Dictionary of Pāli Proper Names* (London: Pali Text Society, 1960) 614.

[40] From Rhys-Davids' article on "Buddha" in *Encyclopædia Britanica* quoted in Malalasekera: op. cit., 615.

[41] Ananda W. P. Guruge, "The Buddha's Encounters with Mara, The Tempter: Their Representation in Literature and Art". *Journal of Religious Studies* (Punjabi University: Patiala, 1980) Vol. XVI, 1988) 27-46.

superstitions of the ignorant or allegories for moral principles or internal mental processes. They do not, however, offer any systematic view of what is to be taken as literal or real, and what is not. Malalasekera and Guruge seem to be interested in popularizing Theravāda Buddhism in the modern secular world. Waddell concerns himself with abstracting a pure Buddhism out of what he sees as an adulterated and corrupted Buddhist tradition which asserts the existence of such things as gods and demons, and the efficacy of yogic practices:

"[The Mahayāna] idealization of Buddha and his attributes led to the creation of metaphysical Buddhas and celestial Bodhisats, actively willing and able to save, and to the introduction of innumerable demons and deities as objects of worship, with their attendant idolatry and sacerdotalism, both of which departures Buddha had expressly condemned... The Yogācarya mysticism seems to have leavened the mass of the Mahāyāna followers, and even some also of the Hīnayāna; for distinct traces of Yoga are to be found in modern Burmese and Ceylonese Buddhism. And this Yoga parasite, containing within itself the germs of Tantrism, seized strong hold of its host and soon developed its monster outgrowths, which crushed and cankered most of the little life of purely Buddhist stock yet left in the Mahayāna."[42]

A Buddhism devoid of yogic practices such as those involving meditation practice (*dhyāna, bsam gtan*), concentration (*samādhi, ting nge 'dzin*), and mental quiescence (*śamatha, zhi gnas*) is difficult to find history or canons of either Mahayana or Hīnayāna traditions. But even more difficult is to find a Buddhism devoid of deities and demons. Waddell does not make clear exactly what it is about deities and demons that "Buddha had expressly condemned", nor does he specify the aspects of Yoga that are incompatible with his ideal Buddhism. His general condemnation of these facets of Buddhist tradition resonates with the above noted words of Malalasekera, Guruge and Guenther who which to deny anything but an

[42]L. Waddel, *Tibetan Buddhism* (Dover: New York, 1972. Previously published as *The Buddhism of Tibet, or Lamaism* by W. H. Allen & Co.: London, 1895) 12-14.

allegorical or figurative reality to the Māras who seek to attack and obstruct Buddhas and Bodhisattvas.

The literal reality of deities and demons to the Buddha himself as well as to his orthodox or traditional followers is a corollary of several of the most fundamental elements of Buddhism. First, it is a pervasive and almost universal aspect of Buddhism's Indian religious and cultural background. Most Indian religions assume a cosmos filled with gods, demons, and other human and non-human beings, and present elaborate pantheons and pandemoniums which are often central to their views and practices. Even those Indian religious traditions which are fundamentally non-theistic, relying on individual effort rather than divine intervention, take the literal reality of deities for granted. A good example of this is Patañjali, who warns yogins against being seduced away from their pursuit of transcendence of *saṃsāra* by celestial beings and their divine pleasures.[43]

Another aspect of Buddhism which suggests the necessity of some kind of literal interpretation of references to Māras and other deities and demons are the fundamental elements of Buddhist views such as karma and rebirth. Without rebirth, there is no *saṃsāra* and no need for liberation. Without karma, there is no need for ethics and no efficacy to the moral, ritual and yogic practices of Buddhism. The doctrine of karma requires that intentional activities motivated by psychological factors such as avarice, aversion, delusion, etc., will have negative, i.e., painful, effects. Likewise, activities motivated by kindness, compassion, wisdom, etc., must have positive, i.e., pleasant effects. This type of causal connection is not always seen in the context of one lifetime, as persons who appear characteristically

43"The temptations of celestial beings lead to attachment and pride, and must not be accepted as they lead to loss of attainment (*Sthānyupanimantrane sanga-smayākaranam punaranista-prasangāt*)." *Yoga-sūtras*, III, 51. Vyasa's comments on this verse describe the offers of the unnamed celestial beings, and the recommended response of the yogin, in terms which sound very much like the standard accounts of Mara's temptation of Buddha. Their motives, however, seem much less sinister, as if they are merely seeking the companionship of the yogin, not the ruin of his or her transcendent quest. See: Swami Hariharānanda Āraṇya, *Yoga Philosophy of Patañjali* (University of Calcutta: 1977) 372-73.

greedy, hateful and fatuous are sometimes seen to prosper, while opposite types suffer. The inexorable nature of karma demands that these effects be experienced, and the continuity of lifetimes allows this to occur. However, it is only the presence of super-human and sub-human states of existence that prevents the trivialization of the doctrine of karma. If one is reborn as human no matter how heinous one's malfeasance or how sublime one's virtues, much of the natural motivation for ethical behavior is lost, and the quest for liberation from saṃsāra forfeits its priority, if not its feasibility.

It is not at all sufficient to reduce concepts of heaven and hell to the best and worst of human experience, as various modern interpreters of Buddhism, such as those mentioned above, often attempt to do.[44] Aryadeva (circa 200 C.E.), in his *Skhalitapramathana Yukti Hetu Siddhi*, specifically warns against such anthropocentric reductionism in the interpretation of states of existence resulting from the ripening of karma. For example, in discussing the sufferings in various hell realms as compared with human miseries, he states: "If the total of all the pain one has within this (human) life is added up, it cannot reach one hundred-thousandth part of the smallest misery of hell's most pleasant region."[45]

The argument for an allegorical or otherwise non-literal interpretation of Mara, as advanced by Malalasekera, Guruge and others, seems to reflect an agenda which is to a notable degree concerned with rendering Buddhist culture more acceptable to what they see as modern Western views. I can find no evidence in Sanskrit, Pāli or Tibetan sources of any Buddhist authority who would deny the *literal* reality of deities and demons in general, and of Mara (i.e., Devaputramara) in particular. By *literal*

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[44]Guenther (*op. cit.*) suggests this in his reduction of the Four Maras to four human psychological states. Malalasekera and Guruge (op. cit.) do so in their denial of literal reality to Mara the *deva* (*Devaputtamāra*) Even Walpola Rahula, in *What the Buddha Taught* (Grove Press: New York, 1959) appeals to modern anthropocentric views and manages to complete this apology with virtually no mention of non-human experience.

[45]*Skhalitapramathana Yukti Hetu Siddhi*, Aryadeva. Trans. as "The Dialectic Which Refutes Errors Establishing Logical Reasons" by Robert W. Clark and Acharya Lozang Jamspal, in *The Tibet Journal*, (Library of Tibetan Works and Archives: Dharmsala) Vol. 4, No. 2, Summer 1979. 44-45.

I mean to suggest that the ontological status of Māras does not appear as less than, or even different from that of other types of living beings. It is clear that some type of hermeneutical process is required to sort out, for instance, the proliferation of differing canonical and non-canonical accounts of Māra's confrontation of Buddha at the Bodhi Tree. However I find nothing in traditional Buddhist sources which could justify Malalasekera's reduction of Māra to "old temptations" which have come back to haunt the Buddha, or his assertions such as: "that this account of the Buddha's struggle with Māra is literally true, none but the most ignorant of the Buddhists believe, even at the present day."[46]

The denial of *literal* reality to Māra raises immediately questions concerning what is literally real in Buddhist traditions. Malalasekera, for instance, leaves these questions largely unanswered. Where he draws the line between literal and allegorical in traditional Buddhist materials is unclear. If Māra is merely allegorical, perhaps Indra and the other *devas* are also not to be taken literally. The previous lives of the Buddha, and perhaps previous lives of any and all beings are taken as literal only by the ignorant. If Malalasekera is suggesting this, then he has radically departed from fundamental Buddhist views. If he is not going quite that far, it would be helpful for him to specify more precisely where he believes the boundary between literal and non-literal is drawn by normative Buddhism as he understands it.

Another basic issue in the study of Māra is the place he occupies in the Indian and Buddhist cosmos and pantheon. O'Flaherty refers to Mara several times in *The Origins of Evil in Hindu Mythology*. As the title suggests, her focus is on Hinduism and not Buddhism. When she focuses on the "crucial distinction between gods and demons,"[47] however, O'Flaherty turns her discussion to Buddhism: "In Buddhism, the gods [*devas*] are

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[46]G. P. Malalasekera, *Dictionary of Pāli Proper Names* (London: Pali Text Society, 1960) 614.
[47]Wendy Doniger O'Flaherty, *The Origins of Evil in Hindu Mythology* (University of California Press: Berkeley, 1976) 63.

always righteous (*dhammika*) and the demons [*asuras* and *yakkhas*][48] unrighteous; but demons do not have any true significance in Buddhist cosmology, perhaps because they are all subsumed under Māra."[49]

There are several things wrong with this statement. O'Flaherty includes both *asuras* and *yakkhas* when she refers to demons, but does not include *devas* (gods). However Māra himself is a *deva*. In Buddhist cosmology, he is the highest, most powerful *deva* in this (or any other) phenomenal universe (*kāmāvacara;* Skt. *kāmadhātu*). Māra, as lord of the *Paranimmitavasavatti* Heaven, far outranks other *devas* such as Sakka (*devānaṃ indo;* Skt. *Indra*) the lord of the *Tāvatiṃsa* (Skt. *Trāyātriṁśa*) heaven. Sakka, on the other hand, is usually righteous (*dhammika*), and associated in a positive way with the Buddha and with Buddhism[50]. However, his motivation and activities may often be demonic in the much the same sense as Mara, i.e., obstructing and subverting the ascetic practice of yogins[51]. He is also referred to as a *yakkha*[52] and is married to the *asura* princess *Sujā*[53].

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[48]By 'demons' O'Flaherty generally means *asuras*, e.g., "The moral ambiguity of the demons may be seen even in the etymological confusion inherent in the name (Asura)..." (p. 60) However in this statement she is explicitly including *yakkhas* and also may be including *rākṣasas*.

[49]Ibid., 62.

[50]See, for example, the *Sakka Suttas* of the *Saṃyutta Nikāya (The Book of the Kindred Sayings.* Trans. Mrs. Rhys Davids, Pali Text Society: London, 1917) Pt. I, Chapter XI, 279-307.

[51]Sakka appears in a great number of Jatakas to obstruct the Bodhisattva's practice, but finding the latter unshakable in his determination and sincerity, and convinced that the Bodhisattva is proceeding to a goal far removed from Sakkahood, he characteristically ends up praising and supporting the Bodhisattva. However his intent is to obstruct ascetics just like Mara, and he does this quite ruthlessly to those of lesser wisdom and resolve. See, for instance, Sakka's destruction of the ascetic Isisiṅga in the *Naḷinikā-Jātaka* (No. 526—*The Jātaka*, Ed. by E.B.Cowell, *op. cit.*, Vol. V, 100-106) and in the *Alambusā-Jātaka* (No. 523—*op. cit.*, Vol. V, pp.79-84).

[52]G. Malalasekera, in *Dictionary of Pali Proper Names*. (Pali Text Society: London, 1937) 958, notes that he is called *Sakkanāmako Yakkho* in the *Majjhima Nikāya*. i. 252; cf. *Saṃyutta Nikāya*. i. 206, and *Gandhabbarāja* in the Jātaka (*Jātakatthavaṇṇanā*. Ed. by V. Fausboll, Pali Text Society: London, 1962. vi. 260).

[53]Ibid. See *Sāratthappakāsinī (Saṃyutta* Commentary) i. 265.

Even the Buddha himself is referred to as a *yakkha* in the Pāli *Nikāyas*.[54] The Buddha takes birth as Sakka in twenty different Jātaka accounts, and as a yakkha in forty-three Jātakas.[55]

It is clear that in Buddhism the distinction of good and evil, *dhammika* and *adhammika*, has very little to do with whether a given individual is a *deva*, an *asura*, a *yakkha*, a *gandhabba*, or a member of any other class of beings. The distinction hinges precisely on affiliation or lack of affiliation with all that is represented by the concept of Māra. Any being, whether *asura, yakkha, gandhabba, deva, asura* or human, etc. can be a partisan of Māra (*Mārapakkhiko*), or can turn instead to the *Dhamma*. O'Flaherty's statement that demons are all subsumed under Maras is difficult to justify, and may reflect her general lack of interest in Buddhist materials which leads to a tendency to oversimplify and neglect the complexity of that tradition.

To support that statement, O'Flaherty cites a passage in T.O. Ling's *Buddhism and the Mythology of Evil*.[56] However, there is nothing in Ling's work (or in Buddhist Canonical materials) which can justify the identification of *asuras* with Maras. When Ling's comments are examined they do not support her assertions. He notes that in Buddhism, "there are evil yakkhas and good yakkhas."[57] An individual being, whether *yakkha*, human, animal, *deva, asura*, or otherwise, is identified as good or evil according to that being's attitudes and activities. In Buddhism, Ling rightly points out, the identification of good or evil beings is never one of absolutes as is found, for instance, in Iranian dualism. Rather it is a struggle of moral and religious values, in which individual beings often play ever changing roles.[58] The species affiliation (i.e., human, animal, *yakkha, deva, asura*, etc.) is not in itself morally significant.

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[54]*Majjhima Nikāya* Ed. by V. Trenckner (Pali Text Society) London: 1960. i. 386.

[55]L. A. Waddell, "Tibetan Demons and Spirits", *Encyc. of Religion & Ethics. op.cit.*, 571.

[56]O'Flahery, 62, cites T. O. Ling, *Buddhism and the Mythology of Evil*, (Allen & Unwin: London, 1962) 23.

[57]Ling, *op. cit.*, 23.

[58]Ibid., 25- 26.

The fact that moral status is not tied to species affiliation, even when the species in question is the *yakkha*, may be seen by examining the case of another important figure in the Buddhist and pre-Buddhist Indian pantheon, Vessavaṇa. As king of the *yakkha* dæmons, Vessavaṇa provides a useful contrast to Māra in the analysis of psychopathology and evil in Buddhism. Vessavaṇa appears at least twenty-two times in the *Jātakatthavaṇṇanā*, usually in connection with Māras.[59] As king of the dæmons (*yakkha*), Vessavaṇa has the power to grant those dæmons who serve him special privileges, such as the right to devour anyone who enters a certain, carefully defined area.[60] For example, in the *Padakusalamāṇava-Jātaka*,[61] a female dæmoness, after three years service to Vessavaṇa, gains the right to devour any human who sets foot within a certain area. This area is thirty leagues long by five leagues wide, with very precise boundaries. In this Jataka two victims escape her by learning the exact boundary. Once they reach it, she can do nothing against them, and they freely converse with her across that boundary.

In the *Khadiraṅgāra-Jātaka* Vessavaṇa is not mentioned by name, however he is one of the Four Great Kings (Cātummahārājāno) to whom the dæmoness appeals after her eviction. According to Ananda K. Coomaraswamy, Vessavaṇa is known in Sanskrit as Vaiśravaṇa, Vaiśramaṇa, Jambhala, Pāñcika, Kubera or Kuvera (Tib. rNam-Sras or rNam-tho-Sras), and, as King of the Yakṣas, is called Yakṣendra and Deva Yakṣarāja, etc.[62] As *Cātummahārājāno*, he is the *Lokapāla* of the North (i.e., guardian deity of the northern quadrant of the world). The cult of the Four *Lokapālas* is highly developed in the ancient religion of Khotān, and remains

[59]For page references of these twenty-two appearances, see the English translation of the *Jātakatthavaṇṇana*: *The Jātaka*, Ed. by E.B. Cowell (Pali Text Society: London) 1973, (First pub. 1895) Index Vol (after Vol. VI) 50.

[60]G.P. Malalasekera gives several examples of this from other Pali canonical works. See: G.P. Malalasekera, *Dictionary of Pāli Names*. (Luzac & Company: London) 1960. Vol. II., 950.

[61]*The Jātaka*, Ed. by E.B.Cowell, *op. cit.*, Vol. III, 298-306. (Jataka No. 432).

[62]Ananda K. Coomaraswamy. *Yakṣas*. (Munshiram Manoharlal: New Delhi) 1971. Pt. I, 6.

popular in Tibetan Buddhism. The Four Lokapālas each have dominion over one quadrant of the world, and over one class of dæmons, as follows:

North	Vaiśravaṇa, King of the *Yākṣas;*
East	Dhṛtarāṣṭra, King of *Gandharvas;*
South	Virūḍhaka, King of *Kumbhāṇḍas;*
West	Virūpākṣa, King of *Nāgas.*

Vessavaṇa, perhaps because he is associated with worldly wealth and prosperity, seems to be the most popular of the four Lokapāla. His kingdom, or paradise, is called Āḷaka. It is located on Mt. Kailāsa.[63] Āḷaka is described in Buddhist lore as a place of unimaginable wealth and opulence. Among its many wonders is the Caitraratha grove whose trees have jewels for their leaves and beautiful girls for their fruit. Āḷaka is inhabited by every kind of dæmon, predominantly Yaksas, but including large numbers of *Kiṃnaras, Munis, Gandharvas,* and *Rākṣasas.*[64]

In the *Gagga-jātaka,* Vessavaṇa appears as the master of the dæmon who gives him leave to haunt the house and to devour all who fail to follow a protocol of responding politely to a sneeze. In his translation of this Jataka, E. B. Cowell footnotes the name Vessavaṇa when it first occurs. His note is as follows: "A monster with white skin, three legs, and eight teeth, guardian of jewels and the precious metals, and a kind of Indian Pluto."[65] There is no indication of where Cowell found this description, however it gives an idea of the great variety of ways in which Vessavaṇa is presented.

In Tibetan iconography, Vessavaṇa may be found, on the very same scroll (*thang-ka*), both in the merit field (*tshogs shing*) among of the transcendental deities (*'Jig rten las 'das pa'i lha*), and below the merit field as a mundane deity (*'Jig rten pa'i lha*), among the other *Lokapālas.* When

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[63]Mt. Kailasa is known in Hindu tradition as the home of Śiva.
[64]Ibid.
[65]*The Jātaka,* Ed. by E.B.Cowell, *op. cit.,* Vol. II, 12, n. 1.

questioned about this apparent inconsistency, my informants[66] stated that Vessavaṇa is actually an enlightened (i.e., transcendental) deity, however he takes on the appearance and functions of a worldly deity in order to serve the world in the important position of *Lokapāla*, wealth deity, and king of the *yakkha* dæmons. They appear to take genuine comfort in the fact that these vital offices are occupied by an enlightened deity, a Bodhisattva whose true concern and great wisdom are directed at benefiting all beings.

In the Pāli literature, Vessavaṇa is presented as a *sotāpanna*.[67] A *sotāpanna* is an individual who is confirmed in the faith and lore of Buddhism to such a degree that continual progress towards *nirvāṇa* is to be expected. However, there appear to be aspects of Vessavaṇa's behavior which are not compatible with the status of a *sotāpanna*. In the Jatakas, Vessavaṇa often sanctions a particular dæmon's activities in the world, such as haunting a certain house and devouring selected human beings. If he is understood to be a *sotāpanna* (or, in the Mahāyāna, a Bodhisattva of the *sotāpanna* level), he is necessarily concerned with the welfare of living beings, and certainly could do nothing to harm them. The fact that a *sotāpanna*, a devout disciple of the Buddha's way is the master of all *yakṣa* dæmons might raise some questions. It has been suggested by G. P. Malalasekera[68] that perhaps Vessavaṇa attained the status of *sotāpanna* subsequent to his harmful deeds which are noted in this and other texts.[69] This would be the simplest explanation and would be consistent with the attainment of the status of *sotāpanna* by the dæmoness in the *Khadiraṅgāra Jātaka*.

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[66]Geshe Namgyal Trinley and Umdzey Geshe Rinchen, both of Drepung Loseling, Charlottesville, VA, Jan. 1992. Geshe Rabgyey of Sera Je, Charlottesville, VA, July, 1992. Kyabjè Denma Lochö Rinpochè, Charlottesville, VA, August, 1992.

[67]G.P. Malalasekera, *Dictionary of Pāli Names*. (Luzac & Company: London) 1960. Vol. II., 950, n. 17.

[68]*Ibid.*

[69]Malalasekera (*Ibid.*) notes such things as Vessavaṇa's habit of smashing to pieces one thousand Yakṣas when he gets angry. The source for this he gives as *Jātaka* Vol ii. no. 399).

According to Lama Dondrup of Namgyal Monastery[70] Vessavaṇa can provide his worshipers with great wealth and every material advantage, however he is quite demanding. Buddhist worshippers of Vessavaṇa learn certain precepts on how best to cultivate the favor of this deity. Precepts for the worship of deities who are considered to be enlightened, i.e., transmundane (*'jig rten las 'das pa*), might be expected to emphasize such factors as kind and compassionate behavior towards others. With the Vessavaṇa however, the precepts are likely to include a long and detailed presentation of this deity's particular requirements for personal and social etiquette. Lama Dondrup suggests that the sneezing protocol presented in this Jātaka may have something to do with this.

It is clear that Vessavaṇa is very concerned with order and discipline. He travels with a large retinue of *yakṣas* known as the *Vaiśravaṇa-kāyika-devas*. These *devas*[71] are apparently recruited from the general population of Aḷaka which, as noted above, consists largely of every type of monstrous being including *yākṣas, kiṃnaras,* and *rākṣasas.* With these types of followers, Vessavaṇa must have to be a rather effective administrator and disciplinarian to keep order and carry out his many functions are *Lokapāla* of the Northern quadrant and master of the worlds treasures.

While O'Flaherty's attempt to associate *yakkhas/yākṣas* with Māras and evil is clearly unsupported by Buddhist tradition, she does provide a considerable amount of useful background material on the themes of good and evil in the relationship of humans and gods in Indian religion. This may be useful in illuminating the Buddhist view of Māras in the context of Indian thought. She describes three stages of, or attitudes toward, the alignment of gods (*devas*), demons (*asuras*), and men.[72] These are, in brief, 1) the Vedic stage of *sacrifice*; 2) the post-Vedic stage of *asceticism*; and 3) the Devotional

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[70]Consultation, June, 1992, Charlottesville, VA.

[71]These *devas*, the *Vaiśravaṇa-kāyika-devas*, are a variety of *yakṣas* (*See:* Malalasekera, *op.cit.*) In general *yakṣas* may be *devas, pretas,* or *asuras,* and it is difficult to rule out human *yakṣas*, or *yakṣas* who are almost human, animal, or perhaps even hell beings. Human-like *yakṣas* are seen, for instance, in the *Padakusalamāṇava* and the *Gagga Jātakas* discussed below.

[72]O'Flahery, *op. cit.*, 78-93.

stage of *bhakti*. Although O'Flaherty does not do so, these three stages may be applied, or interpreted, to help understand the role of Māras in Buddhism. This will be shown below in the discussion of the presentations of Māras in the Jātaka literature.

Alex Wayman attempts to connect the Buddhist Māra with the Yama of the Vedas. He does this by concentrating on etymological and thematic considerations centering on the concept of *death*. In order to make these associations, Wayman distinguishes two Yamas: "(1) A divine Yama of solar nature - the prototype of immortality; (2) A fearful Yama, personification of the evil in man and of his inevitable death - the principal Epic and Buddhist Yama. Both these Yamas occur in the Vedic literature."[73]

Of course it should also be noted that both of these Yamas also occur in Buddhism. Wayman mentions the concept of Yama as *Dharmarāja* "King of Righteousness",[74] however he is more concerned with identifying the Buddhist Yama with evil and death. He cites an interesting early eighteenth century Tibetan text, the *Thob-yig*, which appears to be associated with *Kālcakratantra*.[75] In this esoteric text, the terms *preta, Māra* and *yama* are employed somewhat promiscuously:

"Among the millions of black *preta* Māras, who arise thus from the irresistible power of the ripening of their karma, is one known as *Gu Ring*, who is also called the *yama* Pivasattva."[76]

The text describes this *preta/māra/yama* Gu Ring, and his consort Caṇḍa/Caṇḍala, also known as Camuṇḍi, in the usual graphic detail of the Tibetan iconographical text. Wayman speculates that Gu Ring is actually Maheśvara, and identifies Caṇḍala with the goddess *Kali*. The text states that among the offspring of Gu Ring and Caṇḍala is a Yama Dharmaraja (gShin

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[73]A. Wayman, "Studies in Yama and Mara." *Indo-Iranian Journal*. Vol. 3 (1959) 131.
[74]Ibid., 61.
[75]Ibid., 125-129. The full title of this text is: *Zab pa dang rgya che ba'i dam pa'i chos kyi thob yig gsal ba'i me long*, by the Dzaya Paṇḍita bLo bZang 'Phrin las.
[76]My translation. Wayman, *op.cit*, 128, provides the Tibetan text: "Las kyi rnam par smin pa drag po'i mthu las grub pa'i yi dvags kyi bdud nag po bye ba/ gu ring zhes kyang bya gshin rje pi-wa-sa-tva zhes kyang bya ba".

rje chos kyi rgyal po). The text continues with a description of "innumerable hordes of male and female *yamas*".[77] The so-called *"inner yama"* is associated in general terms with the *maraṇa Māra*, but is called *"dPal Rang Byung gi bDud"* (*Śri svayaṃbhūmāra*).

In is very difficult to draw general conclusions regarding the correspondence between the terms *yama* and Māra on the basis of this type of text. As an esoteric Tantric presentation, this text is concerned with the practice of visualizations and meditation. It is not meant to be used as an *Abhidharma* text as basis of classifying and categorizing phenomena. It is clear that the usage of both these terms in such indigenous Tibetan Tantric texts is at some variance with that of Vedic and early Indian Buddhist texts which predate them by more than two thousand years. For instance, both Yama and Māra appear in those early texts as specific, singular deities of the pantheon. In indigenous Tibetan texts, both yama (*gShin rje*) and Mara (*bdud*) are entire classes of beings. Both are included in the *eight classes of deities and dæmons (lha srin sde brgyad)*.[78]

Wayman also sees a connection between Mara and the Vedic Indra by way of lordship of the *devas*: "In Buddhist doctrine the "Son of the Gods" Māra is the king of the Paranirmitavaśavartin gods. In the general Indian tradition, Indra, at least in Epic or later times, seems to fill the position."[79] The identification of Mara with Indra is even more improbable than the correspondence with Yama. As king of the *Paranirmitavaśavartin* heaven, Mara far outranks both Yama and Indra in Buddhist cosmological reckoning. Indra is king of the *Trāyātriṁśa* gods, who are in a state of constant war with the *asuras*.[80]

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[77]Ibid., 129. "sShin rje pho mo'i tshogs dpag tu med pa".

[78]Tsepak Rigzin, *Nang Don Rigpa'i Ming Tshig Bod-dbyin Shan sByar/Tibetan-English Dictionary of Buddhist Terminology* (Library of Tibetan Works and Archives: Dharmsala, 1986) 464-65.

[79]Wayman, *op.cit*, 114.

[80]Above the *Trāyātriṁśa* heaven is the *Yāma* heaven, which is free from the strife of the lower worlds. Above the *Yāma* heaven is the Joyful heaven (*Tuṣita*), the most beautiful heaven which is favored by advanced Bodhisattvas as the ideal place to perfect the final stages of the path to Buddhahood. Next is the *Nirmāṇarati* heaven, whose inhabitants

In Vedic mythology Indra is the chief of all gods, just as Māra is in Buddhist mythology. However the Vedic Indra is the great hero, the warrior deity who conquers the enemies of cosmic and worldly order, and destroys of the opponents of human prosperity. He is called *Vṛtrahan*, 'slayer of *Vṛtra*' because he overcame the dæmon who withheld water and light from the world. In later Hindu traditions he is subordinate to other deities such as Viṣṇu and Śiva, and is famed for such things as stealing the *soma* plant from the highest heaven, and freeing the cows from the dæmon's cave.

As is the case with most other Indian deities, Indra jealously guards his own possessions and prerogatives, whether the threat is from military attacks of *asuras*, or *karmic* attacks of ascetics. Indra has gained his position through the actions of karma, that is, through engaging in extensive religious practices which produce vast amounts of good karma. He may also lose his position to anyone who likewise takes advantage of the power of karma. As the mighty king of *devas*, Indra can fight off the attacks of the fiercest of the *asuras*, however he cannot oppose the law of karma and must defer to any who exceeds his store of merit.

A background for Buddhist presentations of Māras and Mara-like demons may be found in the history of the relationships between humans, gods and various demons in Indian religions. In writing about the topic of evil in Hindu mythology, Wendy O'Flaherty describes three stages of, or attitudes toward, the alignment of gods (*devas*), demons (*asuras*), and men'.[81] These are, in brief, 1) the Vedic stage of *sacrifice*; 2) the post-Vedic stage of *asceticism*; and 3) the Devotional stage of *bhakti*.

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manifest every object of their desire by merely wishing for it. The highest of the heavens in the world (*Kāma dhātu*) is the *Paranirmitavaśavartin*, whose deities' enjoyments are perfectly manifested without even the need to wish for them, through the efforts of lower deities. Mara is the lord of the *Paranirmitavaśavartin* heaven, and looks down over the entire world as his personal kingdom. For a general description of these and other aspects of Buddhist cosmology, see: M. Tatz, & J. Kent, J. *Rebirth*. (Anchor: Now York, 1977) 96-103.

[81]Wendy Doniger O'Flaherty, *The Origins of Evil in Hindu Mythology* (University of California Press: Berkeley, 1976) 78-93.

Although O'Flaherty does not do so, these three stages may be applied, or interpreted, to help understand the role of demons such as Māras in Buddhism. These stages may be explained in general terms as follows. In the first stage, humans make sacrifices to *devas* in order to avert evil. This stage is most clearly associated with Brahmanic religion, and is generally contrary to Buddhist views.[82] Māras, though they do not appear in Vedic or Brahmanic literature[83], as a species of *deva* would not be distinguishable from other *devas* at this point.[84] The locus of evil at this stage is with the *asuras* who are at war with the *devas*. The locus of good is with the *devas*. who reward humans for their correct ritual behavior in carrying out the sacrifice. At this stage, human involvement in the drama of good and evil is somewhat peripheral. The evil of the *asuras* is directed towards the *devas* and impinges upon humans only when *asuras* try to prevent humans from engaging in sacrifice in order to weaken the *devas*. The basic idea of evil as broadly understood in most Indian religions, including Buddhism, emerges at this stage: *evil is that which opposes immortality* (whether conceived as heavenly bliss, *mokṣa* or *nirvāṇa*, or Buddhahood). The *devas* drink *soma* and become immortal (or maintain their immortality). The *asuras* attempt, usually through military action, to steal the *soma* in order to gain this immortality.

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[82]There is a considerable amount of Buddhist polemical literature opposing the practice of sacrifice as promoted in Vedic traditions. See, for example, Jataka no. 10, "The Story of the Sacrifice", *The Gātakamālā*. Trans. by J.S. Speyer (Motilal Banarsidass: Delhi, 1971) 93-104.

[83]Alex Wayman attempts to connect the Buddhist Mara with the Yama of the Vedas. He does this by concentrating on etymological and thematic considerations centering on the concept of *death*. He also sees a connection between Mara and the Vedic Indra by way of lordship of the *devas*. See: A. Wayman, "Studies in Yama and Mara." *Indo-Iranian Journal*. Vol. 3 (1959) 44 ff. & 112ff.

[84]Mara, in the hagiographies of the Buddha, is a demon from the Buddhist point of view, but a *deva* from the perspective of this Vedic/Brahmanic view as understood in the Buddhist Canon. That is, Mara encourages the Bodhisattva to exert himself in the traditional Vedic/Brahmanic practices of sacrificing to the *devas*, opposing the *asuras*, and thereby eventually winning the 'immortality' of the *devas*. *E.g.*, see: *Lalita Vistara*. Trans. by Nicholas Poppe, as *The Twelve deeds of Buddha*. (University of Washington Press: Seattle, 1967) F 39v - F40v (pp. 140-41).

In the second stage, humans become much more central to the drama of good and evil. By merely carrying out the correct ritual sacrifice, the *devas* are compelled to surrender their benefits. The concept of correct ritual sacrifice gives way to, or in some cases includes, the practices of asceticism. Although they can be influenced in various ways by ritual sacrifice, the *devas* are seen as even more vulnerable to the ascetic activities of humans and *asuras*. Through ascetic practices humans, as well as *asuras*, can become immortal, and thereby displace *devas*. The *devas* do not wish to lose their divine prerogatives to the ascetic manipulation of humans at this stage any more than to the military aggression of *asuras* at the former stage. However, by opposing or obstructing ascetic practices aimed at immortality, the *devas* themselves become evil.

The hardships, death, injury, deprivation, etc. visited by *devas* upon humans or other beings requires no elaborate theodicies to explain. These *devas*, unlike the gods of Western monotheism, are not omnipotent, but are always vulnerable to the loss of their divine status. The evils they inflict upon humans (and *asuras*, etc.) are defensive actions to protect their elusive hold on immortality. The hierarchical structure of the divine cosmos determines which *deva*s are vulnerable to any given type of threat. That is, a *deva* will oppose only those whose activities specifically threaten his/her position. This defensive, jealous, and sometimes paranoid attitude of divine beings is common to Hindu[85] and other religious mythologies.[86]

In Buddhist mythology this pattern may be seen with various *deva*s such as Sakka (Indra). In the Jatakas, the Bodhisattva will often be engaging in some type of austerity which jealous and suspicious *deva*s may seen as a threat to their positions. The most common cases of this are those involving

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[85]O'Flaherty, op. cit., This is the topic of much of Chapter IV, 57-93.

[86]This theme is taken up by Paul Ricoeur in relation to Hebrew, Christian and Ancient Greek religion and mythology. See: Ricoeur, *The Symbolism of Evil*. Trans. E. Buchanan. (Beacon Press: Boston, 1969) For Ricoeur's general view of this topic, see: Pt. I, Chap. I, 33-46.; for a view of its ancient Greek permutations (which is more similar to the dynamics of Indian religions), see Pt. II, Chap. II "The Wicked God and the 'Tragic' Vision of Existence", 211-231.

Sakka and Māra.[87] The difference between these two, however, is central to the Buddhist tradition. In the case of Sakka, the Bodhisattva will be engaging in some ascetic practice which, according to the story, is usually associated with those who wish to attain the divine position of Sakka. Sakka himself is a living being who has attained, in this lifetime, the status of King of *Devas* through the meritorious virtues and austerities of former lifetimes.[88] He remains favorably disposed towards beings who practice virtues and austerities, however he is wary of those who would exceed his store of merit and thereby earn the right to his throne. By way of an advance warning, such meritorious activities on earth cause Sakka's white marble throne to heat up. This is seen repeatedly in the Jātaka accounts. For example, in the *Akitta-Jātaka*, the Bodhisattva retires to a solitary place to engage in ascetic meditations:

"By the fire of his virtue Sakka's marble throne became hot. 'Who would bring me down from my place?' thought Sakka, and considering, he beheld the wise man. 'Why is it,' thought he, 'yon ascetic guards his virtue? Is it that he aspires to Sakka-hood, or for some other cause? I will test him.'"[89] Sakka tests the Bodhisattva in each case by tempting and tormenting him in various ways and making outrageous demands. Sakka suspects that if the Bodhisattva passes the test (by maintaining his

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[87]W.B. Bollée provides evidence of interesting parallels between Indra's struggle with his evil nemeses, the demons (i.e., *asuras*) Vṛtra, Vala and Namuci, and the Buddha's struggle with Mara (a.k.a. Namuci) Indra and Buddha, in their respective contexts, both exemplify transcendence of the pains and restrictions of the phenomenal, mortal world represented by these demons or Maras. See W. B. Bollée, "A Note on Evil and its Conquest from Indra to Buddha", in *Prajñāpāramitā and Related Systems*, Ed. by Lewis Lancaster Univ. of Calif.: Berkeley, 1977) 371-381.

[88]The Buddha describes the seven particular types of meritorious behaviors which lead to birth as a Sakka. See: *Saṃyutta Nikāya*, I, 228-231. Malalasekera provides an extensive survey of Sakka's activities and appearances in Pali Buddhism. See: G. P. Malalasekera, *Dictionary of Pāli Proper Names*. (Pali Text Society: London, 1960) Vol. II, 957-966.

[89]*The Jātaka*, Ed. by E. B. Cowell, *op. cit.*, Book XIII, Jataka no. 480, Vol. IV, 150. The *Jātakamālā* version is no. 7, The Story of *Agastya*. See: *The Gātakamālā*. Trans. by J. S. Speyer (Motilal Banarsidass: Delhi, 1971) 46-55.

generosity, ethics, etc., in the face of extreme adversity) this is evidence of his designs on Sakka's throne.[90] The Bodhisattva's generosity and purity of thought are characteristically unwavering no matter how severe the temptations and obstacles posed by Sakka. This typically exceeds what Sakka expects from an ascetic rival. Upon questioning the Bodhisattva, he learns that his aim is not to supplant Sakka, but to attain omniscience, *nirvāṇa* and Buddhahood. Reassured that his throne is not threatened, and marveling at the Bodhisattva's high resolve and sublime activities, Sakka generally becomes the Bodhisattva's great admirer and supporter, and usually offers him various boons.[91] Sakka's obstacles and temptation are genuine, and an ascetic with less purity and determination than the Bodhisattva typically succumbs and is ruined. This is seen in the Jātakas, for instance, with Sakka's destruction of the great ascetic Isisiṅga.[92]

The Isisiṅga (Skt. Ṛṣyaśṛṅga) account in the Jātaka is similar to other ancient myths of South Asia. O'Flaherty suggests a historical link between the myths of Gilgamesh and this Jātaka, with Enkidu bearing great similarity to Isisiṅga. She also finds "strong philosophical and structural ties between the myths of Śiva and Ṛṣyaśṛṅga", both being seduced by divine maidens sent by Indra (Sakka), both having representations of horns on their head, etc.[93] It must be noted, however, that Isisiṅga, unlike Śiva, is never the hero of the Jataka, but rather the anti-hero or fool of the story. He is contrasted with the Bodhisattva who never succumbs to Indra's temptations.

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[90]*The Jātaka*, Ed. by E. B. Cowell, *op. cit.*, 150.

[91]This pattern is seen not just in the *Akitta-Jātaka*, but in many of the Jatakas where Sakka appears. A few examples of this are seen in Jataka number 499 (no. 2 in the *Jātakamālā*), the *Sivi Jātaka*, where Sakka asks for and receives the Bodhisattva's eyeballs; Jataka number 340 (no. 5 in the *Jātakamālā*), the *Visayha Jātaka*, where Sakka destroys all the Bodhisattva's wealth to prevent his liberality; Jataka number 316 (no. 6 in the *Jātakamālā*), where the Bodhisattva jumps in the fire to offer Sakka his flesh.

[92]See: The *Alambusā-Jātaka*, , Jataka no. 523, *The Jātaka*, Ed. by E. B. Cowell, *op. cit.*, Vol. V, 79-84 and Jataka no. 526, the *Naḷinika-Jātaka*.

[93]Wendy Doniger O'Flaherty, *Śiva the Erotic Ascetic* (Oxford University Press: 1973) 50.

Unlike Indra, Māra is not threatened by the kinds of conventional *ascesis* (*tapo kamma*) which lead to great heavenly power and enjoyment. Māra also does not seem to be concerned that he will be displaced from his position by a practitioner of extravagant ascesis. His throne, so high above Indra's *Tāvatiṃsa* heaven, does not seem to be vulnerable to the efforts of ordinary mortals. Māra's concern is always with perceived threats to his kingdom from those who would find a way to escape from it.

Liberation from *saṃsāra* has little to do with amassing merits which yield divine powers and enjoyments. The Buddhist path to liberation entails a radical detachment from involvement in the process of attainment and use of worldly powers and enjoyments, whether human or divine. Attachments to these are the psychological fetters which keep living beings confined in the rounds of birth and death. Merit (*puṇya*) is of use only in the limited context of facilitating the activities on the path to liberation. Excess merit leading to divine status is therefore abjured.

Mara encourages engagement in the types of activities which generate the merit which leads to great worldly powers and enjoyments, even up to that of great *deva*s such as Indra. He advises the Bodhisattva to abandon his quest for liberation, and instead follow his caste duties, and engage in the religious practices which will lead to dominion over the Earth or in the heavenly realms. The *Lalitavistara* finds Mara advising the Bodhisattva in this way as the latter is engaged in strict austerities on the banks of the Nairañjana:

"Lean art thou and ill-favoured, near to thee is death, Death hath a thousand parts, only one part of thee is life. Live, good sir; life is better. Living thou shalt do good works. If thou livest the religious life, if thou sacrificest the fire-sacrifice, much good [merit] is stored up. What hast thou to do with striving?"

"Śakyamuni replies: 'Friend of the slothful, evil one, for thine own sake hast thou come hither. No need for even the least work of merit is found in me. Them that have need of merits let Mara deign to address.

Faith is found in me and heroism and wisdom. Why doest thou ask about life from me, who am thus intent.'"[94]

Māra's concern is not with rivals for his position, but with the very integrity of his kingdom, (*Māradheyya*), which is nothing less than the *saṃsāra* itself.[95] His great fear is that the Bodhisattva will open the way of liberation to the world, escaping himself and leading a great exodus which will depopulate Māra's realm:

"The sage, wearing the armor of his vow and drawing the bow of resolution with the arrow of wisdom, sits yonder, desiring to conquer my realm; hence this despondency of my mind. For if he succeeds in overcoming me and expounds to the world the path of final release, then is my realm today empty..."[96]

Māras engage in obstructing the Bodhisattva (or other yogins and practitioners of the Dharma striving for liberation) because of a fear of their own loss of status. However other *devas*, such as Indra, generally wish to benefit, and even worship Bodhisattvas, once they realize that their own

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[94]From the *Lalitavistara*, as presented by E. J. Thomas in his *Life of Buddha. as Legend and History*. (London: 1927) 72-73. Cited by David Snellgrove in *Indo-Tibetan Buddhism*. (Shambhala: Boston, 1987) Vol. 1, 18. Also in the *Lalitavistara*, trans. by Nicholas Poppe as *The Twelve deeds of Buddha*. (University of Washington Press: Seattle, 1967) 140-41. Numerous other canonical descriptions can be found referring to Mara's attempts to turn the Buddha back to traditional ascetic practices. For example, see:
—*Māra Suttas* of the *Saṃyutta Nikāya*,. Trans. Rhys-Davids. (Pali Text Society: London, 1960) 128. (V. I, 103)
—*Padhāna Sutta* of the *Sutta Nipāta*. (Pali Text Society) 424ff.,
—*Mahāvastu*. Trans. J. J. Jones, (Luzac: London, 1952) V. II, 224ff.
—*Buddhacarita* of Aśvaghoṣa. Trans. E. Cowell in *Sacred Books of the East*. Vol. XLVI. (Pali Text Society: London, 1927) XV, 131. [See also: Aśvaghoṣa. *Buddhacarita*. Trans. E.H. Johnston, (OBR Corp. : New Delhi, 1972) Pt. II, 189-190.]
[95]For canonical citations establishing the identity of *Māradheyya* and *saṃsāra*, see: T.O. Ling, *Buddhism and the Mythology of Evil*, (Allen & Unwin: London, 1962) 108-109. Herbert Guenther states: "...Saṃsara is synonymous with Mara." Herbert V. Guenther, *Buddhist Philosophy in Theory and Practice*. (Boulder: Shambala, 1976). 216-17 n. 27.
[96]Aśvaghoṣa. *Buddhacarita*. Trans. E. H. Johnston, (OBR Corp: New Delhi, 1972) Pt. II, 189.

positions are not threatened, or even desired. Indra and other *devas*, as well as powerful persons such as kings, may potentially harm Bodhisattvas even when they lack Māra's fear, jealousy and evil intent. Their offers of divine status and pleasures may be motivated by benevolent impulses, but could be harmful to the practitioner. The primary example of this is Indra, whose boons, no matter how well intentioned, are often rejected by the Bodhisattva as temptations which would distract him from his quest.[97] Another common example is that of parental figures. King Śuddhodana, the Bodhisattva Gotama's father, and similar parental or familial figures in various Jātakas, constantly engage in seemingly well-meaning but misguided attempts to dissuade the Bodhisattva from acts of renunciation and ascesis. Most of the Jataka accounts seem to have some well intentioned character who tries in some manner to oppose what he or she perceives to be the Bodhisattva's excessive generosity, austerity, patience, etc. Such a person is a Māra-like figure in that they attempt to seduce the Bodhisattva with worldly pleasures or comforts.

The danger of worldly temptations to aspiring world-transcenders is a recurrent theme not only in Buddhism, but in all Indian religious traditions which value ascetic practices. Patañjali, as noted above, warns the yogin against these temptations.[98] Vyasa's comments on these verses of Patañjali provide a summary of the renunciate view of worldly pleasures, and are as applicable to Buddhist views as they are to those of Sāṁkhya, Classical Yoga and other renuciate traditions:

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[97] Although this theme appears in many places in the Jataka and other Buddhist sacred literature, it is clearly elucidated in the lengthy dialogue between the Bodhisattva Akitta (Agastya) and Sakka (Indra) in the *Akitta-Jātaka* where Sakka's repeated attempts to favor the Bodhisattva with wondrous divine boons end with the Bodhisattva's request for the boon that Sakka leave him alone in the solitude of the forest and never return again. See: *The Jātaka*, Ed. by E. B. Cowell, *op. cit.*, Book XIII, Jataka no. 480: Vol. IV, 148-152. The *Jātakamālā* version is no. 7, The Story of *Agastya*. See: *The Gātakamālā*. Trans. by J. S. Speyer (Motilal Banarsidass: Delhi, 1971) 46-55.

[98] "The temptations of celestial beings lead to attachment and pride, and must not be accepted as they lead loss of attainment (*Sthānyupanimantrane sanga-smayākaranam punaranista-prasangāt*)." *Yoga-sūtras*, III, 51.

"The celestial beings in high place noticing the purity of the intellect of those who by reaching *Madhumati*[99] have attained unalloyed truth, try to invite them by tempting them with enjoyments available in their regions in the following manner: 'Oh Great Soul, come and sit here and enjoy yourself. It is lovely here. Here is a lovely lady. This elixir prevents death and decay. Here is a vehicle which can take you to the skies. The tree which fulfills all wishes is here. This is the holy river Mandākinī and here are the perfected *siddhas* and the great seers, beautiful and obedient nymphs, supernormal eyes and ears, body of adamantine strength, are all here. You have earned all these by your virtues. Come, take all these. This is everlasting, indestructible, undying and beloved of the deities'."

"Thus accosted he should, however, ponder over the danger of their companionship in this way—'Baked in the fierce flames of birth and rebirth, and tossed between life and death, I have somehow obtained the light of Yoga which destroys the darkness of afflictions, but this thirstful atmosphere of attachment is antagonistic to that light. Having got that light why should I again be deluded by this mirage of pleasure and make myself a fuel of that burning fire of the cycle of birth and death? Oh, ye pitiable, dreamy seekers for pleasures, may you be happy'. Being so convinced in mind, concentration should be practiced. Not having formed any attachment, let him not also feel a sense of gratification that he is coveted by the celestial beings. Through self-gratification a false sense of security arises and man forgets that death has got him by the hair. In that way delusion would creep into the mind, as it is ever watchful for a chance, and strengthen the afflictions and make recurrence of mischief possible."[100]

Whatever their motive, whether selfish or benign, any who attempt to prevent or obstruct the Bodhisattva or Buddhist practitioner becomes a demon, that is, a Mara or Mara-like figure. Inanimate phenomena, such as objects of enjoyment, as well as psychological and physical constituents of

[99]This is the *Madhu-bhūmika* stage which is the second of the four stages of yogic attainment. See Vyasa's comments on *Yoga-sūtras*, III, 51 in *Yoga Philosophy of Patañjali*, Swami Hariharananda Aranya. (University of Calcutta: 1977).
[100]Ibid., 372-73.

the practitioner of Buddhism also become indentified with Māra when they obstruct progress on the Buddhist Path. The four Māras (*catvārimāra*) formulation, for example, makes this explicit. The dissertation will explore the presentations of all of these varieties of Māras in selections from various phases of Buddhist sacred literature and oral traditions.

<u>*Methodology*</u>

The dissertation explores themes of psychopathology and evil in Buddhism by examining presentations of Māra and Māra-like phenomena in both literary and oral traditions. The literary sources chosen are those which have been most influential in presenting and developing the theme of Māra in Indian and Tibetan Buddhism. These include the Jatakas of both Pāli and Sanskrit traditions, several *Mahāyāna sūtras* and *śāstras*,[101] and hagiographic and scholastic texts from the Tibetan tradition. Oral traditions are examined through interviews with influential representatives of contemporary *Theravādin* and Tibetan traditions. These indigenous scholars have provided information on the traditional interpretations of literary sources as well as folklore and anecdotal material on the topic.

These literary and oral traditions are examined by way of two methods which reflect the traditional division of Māras into *amānuṣamāras*[102] and *vikalpanāmāras*.[103] *Amānuṣamāras* are examined as mythical elements in Buddhist tradition requiring an interpretive processes to appreciate their religious significance and psychological implications. Presentations of

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[101] The canonical literature of *Mahāyāna* Buddhism is made up of two types of texts, *sūtras* and *śāstras*. *Sūtras* are those texts which are regarded as the Buddha's own words or words spoken by others under the Buddha's direct inspiration. *Śāstras* are scholastic treatises composed by influential Buddhist authors to elucidate the meaning of material from the *sūtras* and to present or justify the author's own interpretations and views.

[102] An *amānuṣamāra* (*mi ma yin pa'i bdud* མི་མ་ཡིན་པའི་བདུད་) is any living being identified as a Māra because of opposition to the Buddha's Path or his followers.

[103] *Vikalpanāmāras* (*rnam rtog gi bdud*) are the various aspects of psychopathology as understood in Buddhist psychology. These are psychological dynamics which are identified with Māras because they obstruct the Buddha's Path or his followers.

vikalpanāmāras are translated literally and regarded as straightforward delineations of Buddhist psychological views and techniques.

The relationship between *amānuṣamāras* and *vikalpanāmāras* is indicative of that existing between the mythical and doctrinal aspects of Buddhism. While doctrinal presentations are meant to be taken literally within their cognitive context of logic and reasoning, myths evoke psychological responses which appeal more to the affective side of the mind. Myths may require an interpretive or hermeneutical process to integrate or reconcile them with cognitive structures of logical reasoning. The appreciation and assimilation of doctrinal presentations may rely upon affectively based functions suchs as faith. Doctrinal and mythical aspects of Buddhist tradition work together to integrate the cognitive and affective functions of the mind in the processes of religious transformation.

The term *myth*, as used in this dissertations, does not indicate something fictitious or necessarily opposed to logical reasoning or scientific fact. It designates what Paul Tillich suggests a e original sense of the Greek word *mythos*, that is, "stories of the gods," which reflect, "...man's ultimate concern symbolized in divine figures and actions."[104] The reality of gods and divine or powerful, intellegent non-human beings is assumed in both the myths and doctinal works of Buddhism. The ultimate concerns of Buddhism are present in both myths and doctinal works. The extent to which myths or important aspects of myths, such as Maras and dæmons, are assumed, within the tradition, to be literal truths is a complex problem. It is examined as part of the larger issue of the nature of reality which occupies much of Buddhist philosophical tradition.

The traditional view of Buddhism, as understood in this dissertation, is the normative view held by those commonly recognized as the elite among Buddhist teachers of various ages. The dissertation pursues an understanding of the views of the Buddha and other distinguished representitives of Buddhist tradition on the topic of Māra in his various

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[104]Tillich, Paul *The Dynamics of Faith*. (Harper and Brothers: New York, 1957) 49. Cited in Frank B. Dilley, *Metaphysics and Religious Language* (Columbia University Press: New York, 1964) 109.

transformations. The views of popular Buddhism, that is, of individuals or communitees of Buddhists who views are not commonly considered authoritative on topics of technical concern, will be examined only as an aid to understanding the context of meaning of, or the audience for, the teachings of the elite.

In discussing the myths involving *amānuṣamāras*, the fundamental assumptions which determine the Buddhist view of reality will be examined. Any view of reality, whether associated with a religious, philosophical, psychological or scientific system, depends upon basic assumptions to determine what is factual, reasonable and significant. Frank Dilley notes that, "the word 'faith' is used to describe the attitude taken toward these perspectives or assumptions. It cannot be said that basic assumptions are justified in terms of reason, since what seems reasonable is a function of those assumptions. Nor can it be said that they are justified in terms of fact, since what is seen as factual is a function of those assumptions. It is not argument of any sort that justifies the assumptions because argument presupposes them, and the conclusions of argument are shaped by them."[105] The myths associated with the *amānuṣamāras* and the doctinal presentations associated with the *vikalpanāmāras* are based upon the same set of assumptions. Faith in the validity of these assumptions is necessary for effective engagement in the Buddhist Path to *nirvāṇa* and Buddhahood. Anything which opposes or obstructs this faith is assumed to be a Mara. If it is a living being it is called an *amānuṣamāra*. If it is a mental process, such as doubt or a materialistic view, it is called a *vikalpanāmāra*. The presentations and interpretation of these Maras will be examined in the Pali, Sanskrit and Tibetan literature.

The Jatakas gather together a great variety of material on Mara and Mara-like phenomena which appears throughout the Pali canon. This material is presented in the Jatakas in the form of a narrative which is embedded in a moral or philosophical teaching of the Buddha to his disciples. This type of presentation emphasizes aspects of Mara that are

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[105]Frank B. Dilley, *op. cit.*, 3.

relevant to psychology. They demonstrate the way in which the Buddha, and the Buddhist tradition, desire that Māra be cognitively perceived and affectively experienced. Other materials examined in the dissertation emphasize the cognitive or affective aspects. Some passages in the *Prajñāpāramitā Sūtras*, for example, focus on the cognitive perceptions of Māra including details of how he obstructs Buddhist practice and how he can be overcome. Many verses in the *Bodhisattvacāryāvatāra* concentrate on the affective experience of Māra, discussing various mental factors which overcome the psychopathological states associated with Māra. The texts and myths examined here tend to synthesize the various aspects of the traditions associated with Mara so as to promote the religious practice of transcending the *saṃsāra*.

The method employed in the dissertation to examine these traditions involves several steps. First the material is reviewed with the assistance of informants. The significance of the texts and myths is discussed at length with these authorities in order to ascertain traditional interpretations. Second, the material is reviewed in light of Western interpretive models, primarily those associated with Freudian and Jungian psychology. Resulting interpretations are then used as the basis for further dialogue with the various informants. The result of these steps is then presented as the body of the dissertation, with appropriate annotations.

This method relies heavily upon the interpretations of representatives of the Buddhist tradition. It therefore tends to present the material as they would like to have it perceived. This approach is balanced by the use of Western psychological methods of analysis. The effective use of such Western analytic tools on Buddhist materials is limited by a lack of agreement on basic assumptions about the nature of reality. For example, if the doctrine of karma and the image of the universe as the *saṃsāra* are assumed to be true, then the theories, practices, myths and rituals of Buddhism will tend to be perceived as valid and practical. If doctrines of karma and *saṃsāra* are assumed to be the products of psychological needs associated with primitive or erroneous science, then many of the other aspects of Buddhism, such as the emphasis on Māras and dæmons, may be

perceived as fallacious. The dissertation therefore proceeds from a point of view which does not assume basic doctrines such as karma and *saṃsāra* to be untenable. This suspension of disbelief allows for the serious examination of the psychological implications of Māra in a world which assumes the reality of the inexorable moral causation of karma and endless rounds of rebirth in the infinite *saṃsāra*.

Having suspended criticism of the fundamental assumptions of Buddhism, the dissertation endeavors to find a balance between description and interpretation. Too much description without interpretation would tend towards an overly mechanical transcription of religious phenomena providing little context or conceptual framework of meaning. Excessive interpretation without adequate description would tend to be reductionistic or to distort elements of an unfamiliar tradition by imposing, or even substituting, familiar conceptual structures.

The dissertation's subject is Mara as a paradigm or symbol of psychopathology and evil in Buddhism. A thorough analysis of this subject, if it is to be reasonably limited in size, would have to focus on Mara's appearances in one sample of Buddhist literature. An extensive synthesis of the Mara theme would need to gather in similar phenomena from all areas of Buddhist tradition, as well as seeking correspondences in the diverse realms of non-Buddhist culture. The dissertation aims at a balance between these extremes. This is done by focusing on an analysis of representative sacred texts in the Indian and Tibetan Buddhist traditions, and by working toward a synthesis of their various presentations with the views of Western psychology.

A useful analysis of a religious motif must emphasize its uniqueness. A synthetic interpretation can then bring out the connections, relationships and universal aspects of that motif so as to make it useful beyond the confines of its native tradition. In focusing on psychological interpretation of the Mara motif the dissertation emphasizes the psychological intent and significance already present in the Buddhist materials which are examined, and also seeks to interpret these materials in a manner which highlights the common ground with Western psychological paradigms.

The aim of this approach is to derive meaning which is useful not only in illuminating the venerable Buddhist tradition, but which, in a more universal and existential sense, provides insight into the realm of psychological experience. Of the many areas which are included under the rubric of psychology, the focus here is on issues of concern to the clinical branch of psychology as understood in psychoanalytic thought.[106] This is appropriate to a comparative study of Buddhism which traditionally emphasizes the applied aspects of psychology rather than the merely theoretical.

Buddhist psychology, that is, Buddhist thought and practice understood as a system of psychology, is concerned with understanding the nature of the mind only so far as this understanding leads to freedom from the miseries of *saṃsāra*. Mircea Eliade says, "For India, truth is not precious in itself; it becomes precious by virtue of its soteriological function, because knowledge of truth helps man to liberate himself. It is not the possession of truth that is the supreme end of the Indian sage; it is liberation, the conquest of absolute freedom."[107] In a similar way, Western psychology seeks to understand and ameliorate the miseries of life which arise from dysfunctional mental states, that is, from psychopathology. Liberation or freedom is also the goal here; however the parameters are different. Freud views psychological treatment (i.e., psycho-analytic therapy) as consisting in "the liberation of a human being from his neurotic symptoms, inhibitions and abnormalities of character."[108] He conceives of the goal, that is, the

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[106]The psychoanalytic movement is most closely associated with the work of Sigmund Freud and his followers. As understood in this dissertation, it implies an understanding of the pervasive influence of mental processes on the nature and course of life, but does not limit itself to narrow parameters of method and view, which renders it more useful for the interpretation of such things as Buddhist materials. Various authorities, including Freud and Carl Jung, for example, are understood as part of the psychoanalytic movement and will be cited here as applicable.

[107]Mircea Eliade, *Yoga: Immortality and Freedom* (Bollingen: Princeton, 1969) 4.

[108]Sigmund Freud, "Analysis Terminable and Interminable" (*Die endliche und die unendliche Analyse*, First published Int. Z. Psychoanal., 23 : 1937) from: *Collected Papers*. Ed. by J. Strachey (Basic Books: New York, 1959) Vol. V, 316.

condition of this "liberation" to consist of restoring an individual's "independence," "interest in life," and social adjustment, etc., so that the individual "feels normal and behaves unexceptionably."[109] The starting point of treatment, as seen in the copious case studies provided by Freud and his followers, is always a situation where such elements as these, independence, etc., are seriously and chronically compromised.

It may be argued that the end result or final goal of Western psychology is the starting point of Buddhist psychology. This can be seen throughout Buddhist hagiographic materials, from the Jātakas to the stories of modern saints. These can be viewed as case studies of the application of Buddhist psychology and the course of treatment. In virtually every case, the individual begins the process not as a poor, miserable or dysfunctional person, but as an exemplary member of society. The Buddhist hero is often a prince or son of a wealth merchant, etc., who typically exceeds his peers in terms of such things as intelligence, popularity, independence, interest in life, social adjustment, and moral behavior, etc.

It is indeed the sense of dissatisfaction with the full accomplishment of all such things that drives the Buddhist. The first great step in any Buddhist hagiography is renunciation of the worldly life and rejection of its values. The Buddhist hero typically renounces great riches, physical comforts, and loving human relationships in favor of poverty, austerity and isolation. The reasons for this renunciation are also the salient factors which distinguish Buddhist and Western psychologies. The Buddhist hero is dissatisfied with the very best circumstances of this world because of an unshakable conviction in the reality of former and future lifetimes. This conviction lies at the heart of Buddhist psychology, and is, as Eliade has pointed out, a fundamental part of all Indian religious culture.[110]

The most excellent attributes of this life prove unsatisfactory when viewed from the perspective of an endless cycle of birth and death, that is, *saṃsāra*. Adjustment to and enjoyment of this life characterizes the goal of

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109 *Ibid.*, 317-318.

110 Eliade, *op. cit.*, 4.

Western psychology, but is viewed as the bait in the trap of *saṃsāra* by the Buddhist. Both seek liberation from misery, but view the context of misery in very different ways. The Western psychologist attempts to wean the neurotic client from infantile or childish occupations and enjoyments, and replace them with those of the adult. Buddhist psychology attempts to wean the individual from normal adult occupations and enjoyments and replace them with the transcendental activities of the *Arahant* or *Bodhisattva*. Whatever opposes these processes is associated with psychopathology, that is, in the Buddhist context, with the figure or motif of Māra.

The major work of Freud, and of the Western psychological tradition which follows him, is directed at the remediation of psychopathology in the form of overt mental illness. Mental illness here is conceived of as dysfunctional patterns of behavior, speech and thought which manifestly interfere with an individual's independence, interest in life, social adjustment, and ability to feel and behave in a normal manner.[111] However, on a more profound level, Freud's psychology, which he calls *Psychoanalysis*, is concerned with a more universal psychopathology which plagues all people, not merely the "mentally ill." It is on this level that Western and Buddhist psychologies may relate most effectively.

Erich Fromm describes *Psychoanalysis* as "a characteristic expression of Western man's spiritual crisis, and an attempt to find a solution."[112] He notes that this aspect of Psychoanalysis has become prominent in the recent developments of *humanistic* and *existentialist* forms of Psychoanalysis.[113] Fromm traces this underlying agenda of the Psychoanalytic movement to

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[111]Freud, S., *op. cit.* 317-318.

[112]Erich Fromm in "Psychoanalysis and Zen Buddhism", from *Zen Buddhism and Psychoanalysis*, by D.T. Suzuki, Erich Fromm, and Richard De Martino. (Grove Press: New York, 1963) 80.

[113]Fromm wrote this essay in 1959 or 1960. In the decades since that writing the humanistic and existentialist aspects of psychoanalysis have proliferated with growing interest in cross-cultural psychologies, object relations theory, trans-personal analysis, and especially with more interest in subjects such as Buddhist doctrines and meditation techniques which are now commonly discussed in psychological and psychiatric journals and forums.

Freud's idea that "Where there was Id—there shall be Ego." This is explained as "the domination of irrational and unconscious passions by reason; the liberation of man from the power of the unconscious." The fundamental principle of Psychoanalysis is that *"knowledge leads to transformation,"* that is, that control is wrested away from the Id and is appropriated by the Ego in the process of psychoanalysis.[114] Psychoanalysis is a process of illuminating the darkness of one's internal fears, passions, motivations, etc., with the light of conscious, rational, systematic thought. Freud refers to this as a process of exposing the dark, hidden aspects of mind (i.e., the Id) to the light of consciousness and thereby making them accessible and useful rather than harmful and subversive.[115]

This process is very similar to what will be found in the study of Mara. One example of this, on a mythological level, is seen in the manner of Māra's appearance and the way he is handled in the *Māra Suttas* of the *Saṃyutta Nikāya.* When the Buddha or another Buddhist hero identifies a problem as being a transformation of Māra, the problem immediately vanishes. If it is not so identified, it may continue to work its mischief.[116] It will be seen that the psychoanalytic concept of the *Id* will find many such useful correspondences and refinements through close examination of the meanings of *Māra.*

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[114]Fromm, *op. cit.* 81-83.

[115]Freud compares this process to "the reclamation of the Zuyder Zee." Ibid., 82.

[116]*Māra Suttas* of the *Saṃyutta Nikāya,*. Trans. Rhys-Davids. (Pali Text Society: London, 1960) 128 ff. (V. I, 103 ff).

Chapter II

Māras in the Jātakas and Pāli Canon

The Jātaka Literature

The *Khadiraṅgāra Jātaka,* with reference to several other *Jātaka* texts[1] will be examined in this chapter to explore the theme of Māras in Buddhism. The *Jātaka* are employed by teachers of Buddhism as a source of inspiration and guidance. Ranjini Obeyesekere observes that the Jātakas "have been central to the dissemination of Buddhist values and doctrine, and for this very reason were preserved and cherished, copied and recopied by monks, and passed on from generation to generation."[2] These accounts of the Buddha's former lives illustrate points of doctrine and demonstrate how the doctrine is put into practice in the lives of an individual practitioner of the Buddhist path to liberation from *saṃsāra.* In addressing

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[1] The principle texts consulted here are as follows:
Jātakas:
—Pali edition: *Jātakatthavaṃnana.* Ed. by V. Fausboll (PTS: London) 1962.
Abbreviated—**PJ.**
—English translation of the *Jātakatthavaṃnana*: *The Jātaka.* Ed. by E.B.Cowell (Pali Text Society: London) 1973. (First pub. 1895) Abbreviated.—**JT.**
—Sanskrit edition: *Jātakamālā.* Aryaśura (4th cent.), (Motilal Banarsidass: Delhi, 1971)
Abbreviated—**SJ.**
—English translation of the Sanskrit: *The Gātakamālā.* Trans. by J.S. Speyer (Motilal Banarsidass: Delhi, 1971) Abbreviated—**ST.**
—Tibetan edition of the *Jātakamālā* : སྐྱེས་རབས། སྡེ་དགེ་བསྟན་འགྱུར་ལས། (Reproduced from 18th century wood blocks (Partun Khang: Delhi, 1985).
Abbreviated—**TJ.**
Dictionaries:
—*Pali-English Dictionary.* Ed. by T.W. Rhys Davids and William Stede (Pali Text Society: London, 1921-25) Abbreviated—**PED.**
—*Dictionary of Pali Proper Names.* by G. P. Malalasekera (Pali Text Society: London, 1937)
Abbreviated—**DPPN.**

[2] Dharmaséna Thera, *Jewels of the Doctrine (Saddharmaratnāvaliya),* Trans. by Ranjini Obeyesekere (State University of New York: Albany, 1991), x.

questions about psychological or philosophical points, traditional teachers of Buddhism often turn to the Jātakas[3]. The Jātaka provide a dramatic context for doctrinal materials and thereby facilitate the transition from theory to practice which is vital to a living religious tradition. This makes the Jātakas, together with their modern oral commentary[4], a good source for a psychological inquiry into the phenomena of Māras as they provide both doctrinal views and a sense of the cultural and emotional context.

The PJ contains 550 Jātakas, each of which gives an account of a previous life of the Buddha as he engaged in the path of a Bodhisattva.[5] Each Jātaka is generally introduced by an event in the Buddha's present life which he uses as the basis for relating the Jātaka. This preface is called the *paccuppannavatthu* (present event)[6]. It presents a present event which the Buddha then explains or comments upon by reciting an account which recalls an analogous situation in a former life. This account of a former life is called the *atītavatthu* (former event). This may illustrate a principle involved in the present event for the benefit of the attending disciples. Cone and Gombrich note, "By linking 'the present,' i.e., Gotama's life, to the primeval past, the *Jātaka* stories have for Buddhists the function of a charter which in a sense justifies actions and ordinances of the Buddha. Many of the stories originate in the *Vinaya Piṭaka*, the part of the Canon which lays down the rule for monks and nuns."[7]

After relating a Jātaka, the Buddha concludes with a statement summarizing the lessons to be learned and identifying the main actors in the account, i.e., himself and whomever else is most directly involved in the

[3]This is true of both the Tibetan Lamas and Theravadan monks consulted for this study.
[4]The modern oral commentary is provided by a variety of distinguished Tibetan monastic authorities as well as Theravadan monks (principally Bhante Henepola Gunaratana) and will be referenced in these notes.
[5]The Pali term, *Bodhisatta* is equivalent to the Sanskrit, *Bodhisattva*.
[6]*Paccuppanna*= what has arisen (just now), existing, present (as opposed to *atita* past & *anāgata* future) vatthu= ground, object, thing. PED 385. See also K.R. Norman, *Pāli Literature* (Otto Harrassowitz, Wiesbaden, 1983) 78. Also see: JT. Vol. I, ix.
[7]M. Cone and R. Gombrich, *The Perfect Generosity of Prince Vessantara* (Clarendon Press: Oxford, 1977) xvi-xvii.

present circumstances. This summary statement is called the *samodhāna* (disposition). In this way, for instance, the laziness, strong faith, or other notable quality of a present individual is connected to similar characteristics in one of that person's former lifetimes. This serves to illustrate and emphasize doctrinal points, and to demonstrate the continuity, over many lifetimes, of certain characters and their personality traits. A recurring character, for example, is the Buddha's cousin Devadatta. Devadatta appears in a great number of Jātaka accounts, always devoting himself to obstructing and harming the Bodhisattva in his pursuit of Buddhahood.[8] When the Buddha is questioned about some of Devadatta's present mischief, he responds with an account of similar trouble caused by this vexatious character in a former existence. These introductory and concluding portions are useful in setting the Jataka within a didactic and hermeneutical context. However, they often appear to be somewhat gratuitous and contrived, as if the editors of an earlier oral tradition felt constrained to provide these elements even where authoritative information may be missing.

Arya Śura,[9] in his *Jātakamālā,* includes neither a *paccuppannavatthu* nor a *samodhāna,* presenting only the *atītavatthu.* Ārya Śūra eliminates these

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[8]Devadatta appears 52 times in the JT. See index, Vol I, 323; Vol. II, 301.

[9]Max Müller, in his preface to the ST (p. xiv) states: "The date of Arya Śura is difficult to fix." He bases his estimate of the first century C.E. on Taranātha's assertion (p. 90) that Arya Śura was also known as Aśvaghoṣa, Matṛceṭa, Pitriceta, Durdarṣa (sic), Dharmika-subhuti, and Maticitra. Étienne Lamotte, however, does not offer a date for Arya Śura in his otherwise detailed presentation of the history of the *Jātaka* literature including the *Jātakamālā* (Lamotte, 681-682 [§757-759]). In his discussions of Aśvaghoṣa, Lamotte does not mention Arya Śura. He notes that Aśvaghoṣa was "a brahmin from Śaketa and a contemporary of Kaniṣka (ca 128-151)" and that Matṛceṭa was Aśvaghoṣa's disciple. (Lamotte, 591-592 [§655]). See: Lamotte, Étienne, *History of Indian Buddhism* (Institut Orientaliste: Louvain, 1988). Peter Khoroche surveys various attempts at dating Arya Śura, including Taranatha and various ancient and modern sources. He strongly rejects the identification of Arya Śura with Aśvaghoṣa and/or Matṛceṭa, and concludes that Arya Śūra must have lived sometime before the fifth century C.E. For this he relies on Haribhaṭṭa's references to Arya Śura in his version of the Jatakas, which is also called *Jātakamālā.*

aspects in favor of additional introductory and concluding homilies in which he elaborates on the principal and subordinate morals of each Jātaka. Ārya Śūra is also extremely fond of embellishing each Jātaka with lyrical poetic descriptions of such things as the natural beauty of the Bodhisattva's sylvan hermitage.

In whatever manner they are presented, the Jātakas serve to put a human face on teachings which are otherwise rather theoretical and abstract. The Bodhisattva, that is, the Buddha during the course of these former lifetimes, exemplifies an ideal mode of behavior in each of the different circumstances of these various accounts.[10] The antithesis of the Bodhisattva ideal is found in the character of Māra, or in a Māra-like character such as Devadatta. Any character who opposes the Bodhisattva in his quest for spiritual perfection may be identified with Māra. Likewise, any psychological trait or behavioral tendency which interferes with this quest is likewise diagnosed and often identified with Māra.[11]

The Jātakas appear to belong to the very earliest strata of Buddhist literature. Some of them appear in the Pāli *Piṭakas*. For instance, the *Sukha-vihāri Jātaka*, the *Tittira Jātaka* and the *Khandhavatta Jātaka* are included in the *Culla Vagga* (vii. 1; vi.6; and v.6, respectively). The *Cariyā Piṭaka*, which is part of the *Sutta Piṭaka*, consists of 35 Jātakas.[12] According to E.B. Cowell, the *Sutta Piṭaka* is generally dated as at least older than the Council of Vesāli

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Haribhaṭṭa's dates, according to Khoroche, are in the early decades of the fifth century C.E. See: Peter Khoroche, *Once the Buddha Was a Monkey* (University of Chicago Press, 1989) xiii.

[10] The Jatakas concentrate on the developement of particularly spiritual elements of the Buddhist path. However K.R. Norman correctly points out that some Jatakas illustrate worldly wisdom (nīti). Norman notes that many of these more general, worldly teachings are found in the earlier *nipātas* of the *Jātaka*. These often have animals as their principle characters, and are quite similar or occasionally almost identical to stories found in Aesop's fables and other old European stories, as well as in Sanskrit accounts such as the *Pañcatantra* and the *Hitopadeśa*. For a discussions of the relationship between the Jataka and similar European fables, Norman refers to Winternitz, *History of Indian Literature* (Calcutta, 1933) Vol. II., 126.

[11] The doctrine of the *Four Māras* is commonly used in this connection.

[12] See JT. Vol. I, vii.

(380 B.C.E.), and the Jātaka accounts must therefore dated from the very earliest days of the Buddhist era.[13] K. R. Norman indicates that some of these stories, and elements of others, can be found in pre-Buddhist materials, and some have counterparts in ancient Jain literature.[14] Jātakas found in different places within the Pāli Canon may differ in material ways. That is, a story found in the *Jātakatthavannana* may be found in the *Saṃyutta-nikāya*, for example, in a different version.[15]

Some Jātakas, such as the *Mahāsutasoma-jātaka* are Buddhist versions of stories which are found throughout Indian literature. The *Mahāsutasoma-jātaka* tells the story of *Kalmāṣapāda*, the cannibal dæmon king with 'spotted feet' (*kalmāṣapāda*). This story is seems to be the common property of Buddhism, Brahmanism, Jainism and Hinduism. The *Mahābhārata* gives the entire story in detail, and it appears in both the *Viṣṇu* and *Bhāgavata Purāṇas*.[16] Elements of the story can be traced to the *Vedas*.[17] Through Chinese translations it has spread over East Asia.

Although some of the *atītavatthu* portions of the Jātakas may be appropriated from non-Buddhist sources, they are given Buddhist character in several ways. In the Pāli Jātakas, the *paccuppannavatthu* and the *samodhāna* (disposition) provide the specifically Buddhist context.[18] In the *paccuppannavatthu* the Buddha sets up and tells the story of the *atītavatthu* as

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[13]Ibid., viii.

[14]K.R. Norman, *Pāli Literature* (Otto Harrassowitz, Wiesbaden, 1983) 77-84.

[15]In the *Sakka Suttas*, the Buddha relates an account of Sakka risking his life, in the heat of a battle with the Asuras, in order to save a nest of birds. In the Jātakas, the Buddha relates the same story, this time with himself, as the Bodhisatta, appearing as Sakka. See: *Saṃyutta Nikāya*. Trans. by Mrs. Rhys Davids as: *The Book of Kindred Sayings* (PTS: London: 1917) Chap. XI, I, § 6. (p. 288). Cf. The *Kulāvaka-Jātaka*, JT no. 31, V. I, 76-83; *Jātakamālā*, ST no. XI, 104-108.

[16]K. Watanabe has written a detailed study entitled "The Story of *Kalmāṣapāda* and Its Evolution in Indian Literature," *Journal of the Pāli Text Society* (PTS: London) Vol VI 1908-12; 236-310.

[17]Ibid., 287-90.

[18]The Sanskrit and Tibetan versions of the *Jātakamālā* generally do not provide the same type of introductory and concluding material for each Jātaka as does the *paccuppannavatthu* and the *samodhāna* in the JT.

an object lesson to elucidate a religious theme. This theme is not necessarily exclusively Buddhist, but is presented in such a way as to illustrate salient features of Buddhist spirituality. In the *samodhāna* the Buddha identifies the characters in that former life story. Usually the Buddha himself, as the Bodhisattva, is the protagonist and his own inner circle of disciples (*Buddhaparisā*) makes up a large part of the supporting cast. These other characters are most often taken from a relatively small number of disciples such as Sāriputta, Ānanda, or Kassapa. In some of the Jātakas, the Buddha and his disciples are non-human beings, occasionally devas, or animals endowed with human speech.[19]

The Jātakas are extremely limited in their locality and their *dramatis personæ* . They most often begin with the same formula, *viz.*, "Once upon a time when Brahmadatta was king of Benares, the Bodhisattva was born as..." (*Atīte Bārāṇasiyaṃ Brahmadatte rajjaṁ kārente Bodhisatto...*). Occasionally the Bodhisattva is born in Rājagaha[20] or in some other nearby place in Magadha, Licchavi or Kāsī. Occasionally someone other than Brahmadatta is reigning in Benares. Even a rudimentary knowledge of Indian geography would provide many more localities. This apparent lack of realism demands an interpretive process or hermeneutical shift rather than a literal reading. That is, the didactic intent of the traditional Buddhist usage of the Jātakas requires that only certain elements of the accounts be taken completely literally. Other elements are used only to facilitate that salient message. They need not be taken completely literally in the process of conveying that message. Using animal characters, for instance, to convey serious moral significance is an effective strategy employed in the fables and literature of many religious traditions. This is an effective strategy because it facilitates the assimilation of moral and religious teachings which may otherwise be difficult to accept.

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[19]The Jātakas wherein the chief characters are animals are often Buddhist versions of fables found elsewhere in Indian literature and in Aesop's Greek collection. See R. C. Amore, "Jataka" *The Perennial Dictionary of World Religions*, Ed. by K. Crim, R. Bullard, and L. Shinn (London: Harper & Row, 1981) 376-77.

[20]e.g., in the *Asampadāna-Jātaka* (No. 131: JT I, p 286).

Talking animals can be a device for facilitating the teaching of important religious messages even if these talking animals are not taken literally. However, within the context of this tradition, it is not difficult to interpret talking animals literally. Most commonly it is the Bodhisattva, in animal form, who possesses the ability to speak human language[21]. This ability, as well as other special attributes such as superior strength, size, beauty, intelligence, and moral probity, distinguish him from the other animals in the Jātaka accounts. This is consistent with his status as a Bodhisattva who has taken this animal birth in the course of pursuing the goal of Buddhahood. His high status as the Bodhisattva precludes his birth as an ordinary animal bereft of any such special attributes and powers.

The Jatakas as well as other canonical works in Pali, Sanskrit and Tibetan are filled with non-human characters who have a highly visible role in the literature, art, myth and ritual of Buddhist culture. Māras and a great pantheon of Indian *devas*, Sakka, etc., are joined by a large variety of powerful non-human beings or dæmons such as *yakkhas, nāgas, rakkhasas, kinnaras, piśācas, garuḍas, gāndhabbas,* and *asuras*, etc. Many of these have played a notable role in Indian civilization since the dawn of history.[22] It is difficult to preserve a sense of the reality of the Buddha as a superhuman being, while dismissing the reality of all of these types of non-human beings. The significance of the Buddha as an individual who has progressed through a number of lifetimes and has assumed various life forms is part of a mythical context which includes many beings beyond the scope of ordinary human awareness. The acceptance of the transmundane reality of the Buddha is difficult without some degree of belief in the reality claims of other beings who transcend the ordinary human world.

[21]See, for instance, *Jātaka* numbers VI; XV; XXII; XXIV-XXVII; and XXX in the ST. The Bodhisatta appears as an animal in many other *Jātakas*, however these are examples of his ability to communicate with human speech, whereas in other *Jātakas*, *e.g.*, ST nos. XVI; XXXIII and XXXIV he speaks to other animials or non-humans.

[22]Ram Nath Misra provides a great deal of material on the history of these types of beings in his *Yaksha Cult and Iconography* (Munshiram Manoharlal Publishers: New Delhi, 1981).

In the context of the Buddhist traditions of India and Tibet, the significance of the Buddha's teachings as a system of ethics, salvation and psychological as well as existential meaning is closely tied to the reality of the manifold possibilities of former and future lifetimes. The basic principles of Buddhism, e.g., karma, *paṭicca-samuppāda*, etc. have little value or meaning without former and future lifetimes in other worlds and life-forms such as heavens and hells.

The doctrine of karma establishes causation on moral as well as material levels. It provides explanations for why one individual is born wealthy and another poor, one healthy and another sick. All the conditions and forms of life are explained by karma. Ethics are based upon this principle of universal causality through the understanding that just as fortunate or unfortunate circumstances in this life arise from intentional activities of past lives, so the conditions of the future arise from the moral stance of the present. Extremes of good and bad moral behavior require heavens and hells, etc. If extremes of evil and virtue both result in human rebirth, even if differentiated by qualities and conditions, this would contradict karmic theory and obviate the need for and the possibility of salvation. The present prosperity of the villain and misery of the saintly are explained by their hellish and heavenly destinies in the next life.

All of the life forms described in Buddhist cosmology are understood as karmic outcomes achieved through the process of dependent arising (*paṭicca-samuppāda*). This process connects one life to the next by way of psychological and physical functions. The activities of one life, especially those based upon unwholesome attitudes such as ignorance, craving, grasping, etc., lead inexorably to birth in the next life. The process of salvation entails the reversal of this process so that, for instance, by eliminating grasping and craving, etc., the psycho-physical aggregates of the next life are not taken up, and samsaric existence comes to an end.[23]

The reality of former and future life times and of varieties of living beings beyond what is seen on earth, are essential parts of the metaphysics

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[23]Walpola Rahula, *What the Buddha Taught* (Grove Press: New York, 1959) 16-31.

of Buddhism which provide a context of meaning for the Jātakas. However some of the components of these stories appear to be more allegorical while others seems intended to be taken literally. The hermeneutical line between these is not always easy to draw. That is, there appear to be distinct levels of reality or literalness in these presentations.

The distinction between the *paccuppannavatthu* and the *atītavatthu* has a certain hermeneutical significance. The former is very much part of the ordinary temporal world, whereas the later is perceived only by the Buddha. It is another world beyond the reach, or recollection of ordinary human awareness. Most of the *atītavatthu* portions of the Jātakas begin in the same city with the same king, while at the same time asserting that each is a history of a different lifetime over a vast period of time recalled by the omniscient mind of the Enlightened One. The reader is thereby faced with the possible need for interpretation from the outset. Intelligent talking animals further place the reader on notice that the meaning of these accounts is to be derived through a hermeneutical process which must suspend ordinary skepticism to some degree.

The dæmons and Māras in the Jātaka do not seem to be taken in the same interpretive framework as improbable temporal coordinates[24] and talking animals. They seem to be much more a part of the ordinary world. In the *paccuppannavatthu* of each Jataka, there are never any talking animals, however there are often Maras or Māra-like characters. Māras and various dæmons such as *yakkhas*, like humans and *devas*, appear throughout the *paccuppannavatthu* as well as the *atītavatthu* portions of many Jatakas. The point at which the reader must be prepared to make a transition from the

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[24]Given the vast framework of time and space of the Buddhist cosmos, it is exceedingly improbable for an individual to be reborn over and over, for hundreds of lifetimes, in one small area such as the mid-Ganges basin. The fact that the same king, Brahmadatta, is always the king adds further strain to any attempt at making a completely literal reading. Bhante H. Gunaratana (Consultation at the Bhavana Society, High Point, WV. 09/92) said that those who wrote down the Jātakas had very little geographical knowledge, and were unconcerned with secular history. Setting the Jātakas in the same area and under the reign of the same king allowed them to dispense with extraneous worldly detail and proceed directly with the spiritual or moral message.

literal, historical view to a more mythical or allegorical view is usually at the beginning of the *atītavatthu*, when the Buddha says, "Once upon a time...". Up until that point, the account certainly appears designed to be taken quite literally. After that point, it may be more or less literal, depending on the content and the message.

In many cases, the events of the *atītavatthu* appear to be quite consistent with those of the *paccuppannavatthu*, so that no hermeneutical shift seems necessary. In others, the Buddha immediately introduces talking animals or something entirely at variance with the mundane nature of the *paccuppannavatthu*. However, dæmons, like humans, appear in both in such a manner as to suggest that they are in no way meant to trigger a change in viewpoint. Examples of this are found in the *Khadiraṅgāra Jātaka*[25] and the *Gagga Jātaka*.[26] In both of these Jātakas, dæmons appear as ordinary elements of the natural world.

These two accounts provide a sample of the presentation of several types of dæmons commonly found in the Jātaka. There are the *devatā* dæmons who are generally able to coexist with human beings with minimal problems, and associate with humans, devas, and other types of dæmons. *Yakkha* dæmons who are sometimes (e.g., in the *Khadiraṅgāra Jātaka*) not clearly differentiated from the *devatā*s, and in other places may be fierce and have an appetite for human flesh. *Māra* appears here and, as always, his concern is to interfere with the Bodhisattva or anyone else who ventures on the Path to *nirvāṇa* and Buddhahood. Other beings, including *yakkhas*, a variety of other dæmons, humans, *devatās*, etc., may be identified with Mara to the extent that they obstruct the Buddhist path.

The psychological significance of each Jataka typically involves a struggle of the Bodhisattva to overcome or win over an external Mara or Māra-like being. He characteristically does this by addressing an internal Mara-like psychological tendency which underlies that being's obstruction of the Bodhisattva's progress. For example, in the *Khadiraṅgāra Jātaka*

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[25]JT I, 100-105; PJ I, 226-234.
[26]JT II, 11-13; PJ II, 15-17.

discussed below, the Māra-like psychological tendency is selfish attachment to worldly comforts. This is shown to interfere both with an individual's own religious advancement, as well as causing obstacles to others (such as the Bodhisattva). It is these Māra-like psychological tendencies which define the psychopathological in Buddhism.

The concept of psychopathology must be understood within a cultural context. It depends upon the essential values and *Weltanschauung* of a culture. In a materialistic culture concerned predominantly with *this world*, that is, with the period between birth and death, the concept of psychopathology will involve attitudes and behaviors which are dysfunctional with respect to the goals and values of *this life*. For instance, in contemporary Western psychology and psychiatry, psychopathology is generally viewed in terms of mental functions which tend to obstruct or disorder the processes of infant and child development, physical health, the acquisition and pursuit of such things as education, employment, material resources, sexual relationships and pleasures, and the establishment and maintenance of stable family and social relationships, etc.[27]

In a renunciate religious culture such as Buddhism, these worldly goals and values are subservient to those which transcends the present life. They are useful only to the degree that they serve the transcendental goals of a fortunate rebirth, liberation from *saṃsāra*, and the attainment of Buddhahood. The exclusive pursuit of these worldly goals, however, is defined as demonic, that is, as psychopathological. It is the work of Māra, as it keeps one within his sphere, the *saṃsāra*.

It would be incorrect, however, to suggest that what is psychopathological in the realm of modern Western psychology is not also considered as such in the realm of Buddhist psychology. The latter, indeed, generally subsumes the former. That is, anything which limits an individual's ability to function effectively within the world generally will

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[27]These are typical of the areas of dysfunction which are the focus of modern Freudian and post-Freudian psychology. See the discussion of *Axis IV* in the *Diagnostic and Statistical Manual of Mental Disorders* (Third Edition—Revised) [*DSM III-R*] (American Psychiatric Association: Washington, D.C., 1987) 18-20.

undermine the demanding task of transcending the world. This is illustrated throughout Buddhist literature in the hagiographic material concerned with the careers of the Buddhas and Bodhisattvas, etc., who exemplify the Buddhist ideal. These figures, whether male or female, Hīnayāna or Mahāyāna, human or animal, invariably are the most handsome, strongest, most popular, most intelligent, and wealthiest of their kingdom or peer group. From this place of strength they find even the most excellent position in this world to be unsatisfactory, unrewarding, and onerous.

The goals which the ordinary person strives for in life are often beyond the reach of the dysfunctional individual who is beset by the types of psychopathology known to modern Western psychology. These would be such goals as financial security, manifold sensual pleasures, positive social recognition, etc. These are typically attained by, or in the reach of the normative Buddhist adept, but are abandoned in favor of the pursuit of transcendent goals. This is seen in the accounts of the Buddha as well as throughout the Jatakas and other Buddhist hagiographic materials.[28]

Psychopathology in Buddhism is always understood in terms of mental factors which obstruct progress toward liberation and/or Buddhahood. These psychopathological mental factors are subsumed under the Sanskrit term *kleśa* (Pali: *kilesa;* Tibetan: *nyon-mongs* ཉོན་མོངས), which may be translated as *pathological mental states.*[29] The terms *papañca* and *vikalpa*

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[28]This is a common theme in the Jatakas. Good illustrations include Jataka numbers XVIII, XIX, and XX (ST, 148-172). Most Buddhist hagiographies will illustrate some aspect of this theme. See, for example, the story of Atiśa trans. from Tibetan sources by Thubten Kalsang, *et alia, Atisha* (Social Science Assn. Press: Bangkok, 1974). A clear statement of this aspect of Buddhist psychology is provided by Milarepa in the "Rag-ma'i sKor phyi-ma" chapter of the *Mi la'i mGur 'Bum* of gTsaṅ sMyon Heruka 1452-1507. (Sherab Gyaltsen: Gangtok, 1983, reproduced from the 1980 Kokonor Edition). G.C.C Chang has translated this chapter in *The Hundred Thousand Songs of Milarepa* (Shambala: Boston,1962). 119-130.

[29]The *kleśas* (desire, hatred, ignorance, pride, jealosy, doubt, etc.) are termed *pathological mental states* from the viewpoint of Buddhist psychology as they are the states of mind responsible for the *saṃsāric* condition. Their complete elimination results in liberation from the *saṃsāra.*

come under the rubric of *kleśa*. They do so not as varieties of *kleśas*, such as greed, hatred, etc., but as pathological cognitive and affective processes which occur in the presence of *kleśas*. They are the thoughts and emotions which are set into motion by the *kleśas*, and which constitute the fabric of mental life for living beings caught up in *saṃsāric* existence.

Kleśa is a fundamental term in Buddhist thought which has no satisfactory analog in the English language. It indicates the entire range of mental functions and mental events which disturb the calmness and clarity of the mind and obstruct the cognition of ultimate reality. The cognition of ultimate reality is the basis of the attainment of liberation from samsaric existence, therefore *kleśas* are understood as the obstacles to liberation (*kleśavaraṇa, nyon-sgrib*).[30]

Commonly used translations terms for *kleśa* include *defilements, imperfections, delusions, emotions, conflicting emotions,* and *afflictive emotions*[31]. All of these terms are somewhat misleading. *Defilements* and *imperfections* are much too broad and suggest various things other than *kleśas*. The terms *defilements* and *imperfections* better suggest the results of *kleśas*. On a more concrete or obvious level, *kleśas* produce negative effects on the body, speech and mind may be characterized as defilements or imperfections and would correspond better to the term *āvaraṇa* (*sgrib-pa*). On a more subtle level, *kleśas* produce negative karmic imprints, latencies, or propensities, etc. (*vāsanā, bag-chags*) which are predispositions towards taking up *kleśas* in the

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[30]Kleśavaraṇa (nyon-sgrib) are defined as "the obstacles primarily preventing liberation from cyclic existence." See: Tsepak Rigzin, *Tibetan-English Dictionary of Buddhist Terminology* (LTWA: Dharmsala, 1986) 133.

[31]For kleśa, Tucci uses *defilements* or *imperfections*. See: Giuseppe Tucci, *The Religions of Tibet*. Trans. by G. Samuel (Berkeley: Univ. of California, 1980) 47. H.H. the XIV Dalai Lama, Tenzin Gyatso uses *delusions* or *afflictive emotions*. See: H.H. the Dalia Lama, Tenzin Gyatso, *Path to Bliss*, trans. by T. Jinpa (Snow Lion: Ithaca, 1991) 134. See also: H.H. the Dalia Lama, Tenzin Gyatso, *The Opening of the Wisdom-Eye*, trans. by T. Kalsang Rinpoche, Ven. Nagasena and Bhikkhu Khantipalo (Quest Books: London, 1991) 70. H. Guenther uses *emotions*. See: H. Guenther & L. Kawamura, *Mind in Buddhist Psychology* (Dharma: Berkeley,1975) 64. Elsewhere Guenther uses *conflicting emotions*. See: sGam-po-pa, *The Jewel Ornament of Libertion*, trans. by H. Guenther (Shambala: Berkeley, 1971) 131.

future. These are also a type of defilement or imperfection, but are not *kleśas*.

Delusion is probably the most commonly employed term in modern translations for *kleśa*. This is not very satisfactory because *delusion* suggests a cognitive process, whereas many *kleśas* are much more affective or emotional than cognitive. For example, anger (*pratigha, khong-khro*), desire/lust (*rāga, 'dod-chags*), arrogance (*māna, nga-rgyal*), jealousy (*īrśya, phrag-dog*), wrath (*krodha, khro-ba*), etc. suggest feelings and emotions more than thinking operations. Words such as *emotions, conflicting emotions*, and *afflictive emotions* suggest affective rather than cognitive states. However many *kleśas* such as ignorance (*avidyā, ma rigs-pa*), wrong views (*mithyadṛṣṭi, log-lta*), forgetfulness (*muṣitasmṛtitā, brjed-nges*), and lack of vigilance (*asamprajanya, shes-bzhin ma-yin-pa*) are much more cognitive than emotional.[32]

Western psychological analogs to *kleśa* may be approached in some conceptions of the terms *neurosis* and *psychosis*. However this correspondence may be rather unrewarding because most of the mental states indicated by the term *kleśa* are generally viewed as perfectly normal in their milder manifestations. They are seen as neurotic only when they increase to uncomfortable levels, and as psychotic only in their more extreme forms.

This is a function of the radical divergence between Buddhist and Western concepts of psychology. The former are concerned with functioning in a proliferation of worlds and lifetimes, and the later with functioning in the period bracketed by an individual's birth and death in this one world. Both view psychopathology as those mental states which interfere with adequate functioning within their sphere of concern. For Western psychology psychopathology indicates an inability to engage in the activities and behaviors necessary for the normal individual in this world,

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[32]For a description of *the six primary kleśas* (rtsa nyon drug) and *the twenty secondary kleśas* (nye nyon nyi shu), see H. Guenther & L. Kawamura, *Mind in Buddhist Psychology* (Dharma: Berkeley,1975) 64-99. Also see Geshey N. Dhargyey, *Tibetan Tradition of Mental Development* (LTWA: Dharmsala, 1974) 33-35.

e.g., suitable personal grooming, productive work, satisfying social relationships, etc. For Buddhist psychology, psychopathology indicates an inability to engage in the activities and behaviors necessary for an individual to transcend this world, *e.g.*, renunciation of worldly values, great compassion, superior wisdom, etc.

Vikalpa (*rnam-rtog, rnam-par rtog-pa* རྣམ་པར་རྟོག་པ་) is another concept in the study of the psychopathology and evil in Buddhism[33]. There is no one English word which can serve to approximate the broad range of meaning commanded by the term. Depending upon the context of its appearance, *vikalpa* can indicate ordinary thought, reflection or cogitation.[34] In common speech it indicates foolishness, superstition, misconception, etc.[35] However

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[33]This is also an important concept in Patañjali. In chapter 1, Verse 9, Patañjali defines *vikalpa* : "The modification called 'vikalpa' is based on verbal cognition in regard to a thing which does not exist." Vikalpa is also discussed in verses 42 and 43. See Swami H. Aranya, *Yoga Philosophy of Patañjali* (University of Calcutta: 1977) 31-33, 510.
See also R.S. Mishra, *Yoga Sutras* (Anchor/Doubleday: New York, 1973). He defines *vikalpa* as "analysis; delusion, hallucination" (p. 533), and as "hallucination: is a psychological perception having no corresponding object." (p. 164).

[34]Das, S. Chandra, in his *Tibetan-English Dictionary* (Rinsen: Kyoto, 1979) 759. gives the following : རྣམ་རྟོག or རྣམ་པར་རྟོག་པ་ = *vikalpanā , tarka , vitarka , vicāra*—1] cogitation, actual perception, thought, reflection.tarka — reasoning or confutation vicara — disputation (S)རྣམ་རྟོག་ཐམས་ཅད་སྤང་བྱ་ཡིན་པས་ (Grub. ད 76)སེམས་ལ་བཟང་ངན་གང་ཤར་བ་ལ་རྣམ་རྟོག་ཟེར་ 2] unreal conclusions, imagination, aberrations of the mind. 3] in philosophy: obscuration, viz., of the clear and direct knowledge of truth. 4] in popular language—disgust, distaste. 5] doubt, scruples, misgiving; ཡིད་ཀྱི་རྣམ་རྟོག་དཔྱོད་པ་ to remove doubts from the mind.

Jäschke defines vikalpana (*vikalpa*) as: 1. discrimination, perception; reasoning, mental investigation; 2. scruple, hesitation; 3. in philosophy: obscuration, error. See: H. A. Jäschke, in *A Tibetan-English Dictionary* (London:Routledge, 1881) 314.

[35]Vikalpa, or rather its Tibetan equivalent (རྣམ་རྟོག), is often used both in texts and in common speech to mean foolishness, superstition, misconception, etc., as in "His vikalpana was that he refused to believe in the existence of anything he could not directly perceive." or "He believed he would be rescued by the son of a barren woman.". This is according to my various Tibetan informants. Although there seems to be general agreement on this definition among Tibetan Lamas, I cite particularly the views of two distinguished Lamas who I recently consulted: Lati Rinpoche, head of Ganden Shartse (South India) consultation

in its technical usage, in Buddhist religious and philosophical literature, *vikalpa* signifies *cognitive activities based upon a dichotomizing process which imagines an absolute distinction between subject and object.*[36] The complete elimination of *vikalpa* occurs only with the attainment of Buddhahood, however *vikalpa* are temporarily eliminated in the wisdom-consciousness of a superior practitioner (*ārya, 'phags-pa*) during meditative absorption.[37]

The term *vikalpa* is closely related to *prapañca*[38]. *Prapañca* (*spros-pa*) is often defined by such terms as mental construction, mental fabrication,

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in Charlottesville, Dec., 1991; Jangtse Chojey Rinpoche Losang Nyima, Head Lama-elect of the Gelukapa Order (Charlottesville, June, 1992).

[36] Tucci contrasts vikalpa (རྣམ་རྟོག) with "higher cognition" (prajña, sherab ཤེས་རབ). He says that all our "perceptions and experience" are "an ephemeral illusion" created by our discursive knowledge which is produced by "a false dichotomy"(vikalpa) between subject and object" which can only be removed by prajña. "The final objective [of Buddhism] remains the awakening of sherab.....which enables....the adept......to transcend...the subject-object dichotomy (vikalpa)....[and thus to realize] the ultimate nature of all things with the clarity of direct insight.." Tucci, Giuseppe, *The Religions of Tibet*, trans. by G. Samuel (Berkeley: Univ. of California, 1980) 47-48.

[37]This according to bLo-gLing mKhan-zur Padma rGyal-Tshan, (Consultation- Dharmsala, July, 1980) A superior practitioner (arya, 'phags-pa) is a person on the Path of Seeing (darśanamarga, mthong-lam) or above. The "wisdom-consciousness of a superior practitioner during meditative absorption" ('phags-pa'i mnyam-bzhag ye-shes) perceives only ultimate truth (śunyata).

[38]See: Ñaṇananda, Bhikku, *Concept and Reality in Early Buddhist Thought* (Buddhist Publication Society: Kandy, 1971). Ñaṇananda provides quotes from the Madhyamika Karika (p. 127) and the Laṅkavatara Sutra (p. 128) which indicated the close relationship between *vikalpa* and *prapañca*. "Non-relative, quiescent, not to be grasped by concepts (*prapañcairaprapañcitaṁ*), free from thought constructions (*nirvikalpaṁ*) and plurality—this is the mark of truth (*tatvasya*)." *Mādhyamika Kārikā* XVIII.9. (cited by Ñaṇananda 127). "Thus in the future as well as at present, the Tathagatas are by nature devoid of thought constructions (*nirvikalpāḥ*); they are beyond all thought constructions and verbal elaboration (*sarvavikalpaprapañcātitāḥ*)." *Laṅkāvatāra Sūtra* (Nanjio) III. 73, cited by Ñaṇananda, p. 128.

Ñaṇananda gives some references to *vikalpa* on p. 29, and says "Specific instructions for the elinimation of '*papañca*' by controlling its gate-ways of '*Vitakka-vicāra*' may be seen even in some of the most elementary ethical teachings of Buddhism". For more on *vikalpa*, Ñaṇananda suggests *Udāna* 71, and *Saṁyutta Nikāya* I 126.

mental elaboration, etc.[39] Both terms refer to the tendency of the mind to become involved with a process of constructing or fabricating a false or somewhat false reality rather than simply perceiving reality as it actually exists. One possible analog for *vikalpa/prapañca* in Western psychology is the term *projection*. This refers to the tendency of the mind to complete an incomplete stimulus field by means of drawing upon internal memories and need-states. That is to say, the people have a fundamental need to understand and emotionally integrate the reality which they perceive. However, limitations in their emotional, cognitive and perceptual resources make it necessary to draw upon memories, feelings, imagination, etc., in order to fill in that which cannot be clearly perceived, or if it is perceptible, cannot be admitted into consciousness because it engenders mental pain or chaos. The manner in which an individual draws upon these memories, etc., to fill in the incomplete stimulus field reflects the nature and mode of functioning of the internal or mental environment, i.e., desires, need states, ideational patterns and all other aspects of psychological organization and functioning.

Both Freud[40] and Jung[41] see projection as a normal aspect of mental functioning which is pathological only when carried to excess. Unlike Mahayana Buddhism, they accept an ultimate dualism between subject and object. Freud says: "Under conditions whose nature has not yet been sufficiently established, internal perceptions of emotional and intellective processes can be projected outwards in the same way as sense perceptions; they are thus employed for building up the external world, though they should by rights remain part of the *internal* world."[42] For Freud, the line between these two worlds, though not clearly defined, is always present. The process of projection allows for the crossing of this line in the course of

[39]Tsepak Rigzin, *Tibetan-English Dictionary of Buddhist Terminology*, (LTWA: Dharmsala, 1986). 260.
[40]Sigmund Freud, *Totem and Taboo*, trans. by J. Strachey (Norton: New York, 1950) 60-64.
[41]A. Samuels, B. Shorter and F. Plant, *A Critical Dictionary of Jungian Analysis* (Routledge & Kegan Paul: London 1986) 113-14.
[42]Freud, op.cit., 64.

normal mental activity, and for the complete violation or obliteration of it in the case of psychopathology.

Western psychology, as exemplified by Freud and Jung, assume an ultimate dichotomy between truly existent external and internal worlds. Such things as dæmons are understood accordingly as projections of internal psychological content upon external reality.[43] The concept of *projection* therefore differs in a significant way from *vikalpa.* All subject/object dichotomies are *vikalpa*. Conceiving of a dæmon to exist as a truly existent external object is therefore no more erroneous than is the conception of any type of phenomena, e.g., table, chair, person, etc., as a truly existent external object. In the Buddhist *Weltanschauung* Māras, are of two basic types viz., Māras which are merely *vikalpas* (*vikalpanāmāra, rnam par rtog yi bdud* རྣམ་པར་རྟོག་གི་བདུད་); and Māras which are living beings (*amānuṣamāra, mi ma yin pai' bdud* མི་མ་ཡིན་པའི་བདུད་). By getting rid of *vikalpa*, the former type of Maras disappears, and the latter is unable to cause harm or obstructions.

Khadiraṅgāra Jātaka

The functions of these factors, *kleśa, papañca,* and *vikalpa,* are associated with the figure of Māra. This association is the *leitmotif* of many Jātakas, as exemplified in the *Khadiraṅgāra Jātaka*. The *Khadiraṅgāra Jātaka* is typical of a great many Jātakas in that its central moral struggle is between two opposing psychological factors. The first may be called the bonds of Mara by which beings are imprisoned in the *saṃsāra,* that is, the *papañca* associated with the *kilesa (kleśa)* of *taṇhā* (cupidity, stinginess, or self-

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[43]Ibid., 64-5: "The projection of their own evil impulses into demons is only one portion of a system which constituted the *Weltanschauung* of primitive peoples......It is quite possible that the whole concept of demons was derived from the important relation of the living to the dead. The ambivalence inherent in that relation was expressed in the subsequent course of human development by the fact that, from the same root, it gave rise to two completely opposed psyshical structures: on the one hand fear of demons and ghosts and on the other hand veneration of ancestors."

cherishing). The second factor is *dāna* (generosity, selfless giving), a primary element of the Buddhist path which opposes *taṇhā*. Māra, and those who, for whatever reason,[44] follow his way, typically encourage this type of *papañca,* and are structurally identified with it in many texts. The Bodhisattva exemplifies *dāna,* and demonstrates the way of overcoming Māra's opposition. The *Khadiraṅgāra Jātaka* contains three types of dæmons or dæmon-like beings, viz., *devatā, yakkha,* and *Māra* as well as humans and *devas*.

The *dramatis personæ* of the *Khadiraṅgāra Jātaka*:

—In the *paccuppannavatthu* (story of the present):

1. Anāthapiṇḍika (the Buddha's patron who donated the Monastery of Jetavana)[45]
2. The Buddha
3. A *devatā/yakkha* dæmoness

—In the *atītavatthu* (story of the past):

1. The Bodhisattva
2. A *Paccekabuddha*[46]

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[44]There is no sense of institutional heirarchy or even of conspiracy in the typical Buddhist presentation of dæmons or other beings who follow Māra's way in obstructing the Buddhist Path to *nirvāṇa* or Buddhahood. They invariably have their own pathological conceptions (i.e., *vikalpa)* which provide them with their own reason for doing so. This *vikalpa* often becomes the focus of the text's attention rather than the beings in whose minds such *vikalpa* arise and subside.

[45]Anathapiṇḍika is presented in the Pali canon as an exemplary figure of discipline, and generosity. His given name is Sudatta, however, he is usually referred to by the name Anathapiṇḍika which means *nurturer of the needy*. His wife was the sister of the treasurer (*seṭṭhi*) of Rajagaha, from whom he learned of the Buddha. However, it was a yakkha dæmon by the name of Sıvaka who actually facilitated Anātha-piṇḍika's first meeting with the Buddha. This account is given in the *Vinaya Piṭaka*, ed. by Oldenberg (Williams and Norgate) Vol. II, 154ff and also in commentariies such as the *Sāratthappakāsinī* (Commentary on the *Saṃyutta*). See DPPN (pp. 67-74) for a survey of Anātha-piṇḍika's place in early Buddhist history as documented in the Pali canon.

[46]This is an individual who practices the Buddhist path to liberation in solitude, without the benefit of the teachings of a Buddha, and without the motive of leading all other living beings to liberation. The presence of this altruistic motive is the principle characteristic

3. Māra

—In the *samodhāna* (disposition):

1. The Bodhisattva is later reborn as Śākyamuni.
2. The *Paccekabuddha* gains *nirvāṇa* and is not reborn
3. Māra remains Māra.

An illustrative parallel is set up between the events and *dramatis personæ* of the *paccuppannavatthu* and that of the *atitavatthu*. There is a dramatic triangle between the persons in each event. There is a protagonist who seeks to give alms (number 1. on each list); a recipient of these alms (no. 2.), and an antagonist who seeks to interfere with the alms-giving (no. 3.). In both cases the protagonist overcomes the obstacles set up by the antagonist to give alms to the recipient. The interactions between these characters will provide the basis for an analysis of the *papañca* associated with the phenomenon of Māras.

The *paccuppannavatthu* of the *Khadiraṅgāra Jātaka* begins with a statement of the location and subject: "This story was told by the Master while at Jetavana, about Anāthapiṇḍika." This functions to place the action within the context of the Buddha's historical life of Buddha Śākyamuni. The *paccuppannavatthu* portion of this Jātaka proceeds with a description of Anāthapiṇḍika's present situation:[47]

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which is employed, especially in the Mahayana, to distinguish the Bodhisatta and the Buddha from the Paccekabuddha (Skt. Pratyekabuddha).

Martin G. Wiltshire, in his *Ascetic Figures Before and in Early Buddhism* (M. de Gruyter: New York, 1990), provides background on the Paccekabuddha in Pali Buddhism and in pre-Buddhist India. He develops the thesis that the Buddha was an expression or embodiment of the ascetic milieu of ancient India, and that his followers propounded the doctrine of the Buddha's uniqueness precisely to distinguish him from other Paccekabuddha-like ascetics and to establish their own religious/cultural identity. Whatever validity Wiltshire's thesis may have from a historical or sociological perspective, there is nothing within this particular Jataka which seems to contradict it. As will be seen in this Jataka, the Bodhisatta respects Paccekabuddhas as a fellow travelers on the religious path and as 'fields of merit' for his devout offerings.

[47]The following accounts of the two Jatakas are an interpretation, by this writer, based upon the Pali version provided in PJ and the English translation by E.B. Cowell, in the JT.

It seems that he has spent most all of his fortune[48] on building and supplying the Jetavana monastery for the Buddha and the Sangha (the community of the Buddha's followers). Anāthapiṇḍika is a devout lay follower of the Buddha who regularly attends all of the daily religious convocations. He comes at dawn, after breakfast, and in the evening. Whenever the Sangha assembles, Anāthapiṇḍika faithfully attends. He never comes empty-handed, as the novices and youths of the community always expect some offering from this great patron of the Buddha. For the morning and midday meal times, Anāthapiṇḍika always comes burdened with supplies of rice-gruel, ghee, butter, honey, molasses, etc. In the evening he offers perfumes, garlands, cloths, etc. His devotion and generosity know no bounds. Not only does he supply the every material need of the Buddha and the Sangha, but he is generous with everyone, even other merchants. To the latter he lent a fortune in gold (eighteen *crores*) and never insists upon repayment. Most of the remainder of his cash, another eighteen *crores* of the family property, was stored in large pots which were sealed and buried by the river bank. Unfortunately, a great storm washed away the river bank and carried the sealed pots down the river to the bottom of the sea.

Anathapiṇḍika, however, no longer concerns himself with wealth or the pursuit of his merchant's trade. He cares only for the welfare of the Buddha and his followers. He uses all of his remaining wealth to keep his house well stocked with food and material necessities for the monastic community. His house is said to be like a great oasis to the Sangha, and he himself to be like a kind parent to the entire community. The Buddha is his constant guest. The Eighty Chief Elders are like his own family, and the number of monks and novices coming and going to his house is beyond all reckoning.

This introductory portion of the Jataka demonstrates several things about Anathapiṇḍika. He is not simply a rich patron who sends offerings to the Buddha, but is, in addition, an energetic and devoted disciple who

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[48]The texts state fifty-four *crores*. One crore is apparently a significant amount of money, as the possession of fifty-four crores in itself qualifies Anatha-piṇḍika as an extremely wealthy individual.

faithfully attends the teachings and convocations morning, noon and night. His apparent concern with worldly affairs is minimal. He is an exemplary lay follower of the Buddha whose principle material concern seems to be his role as patron of the Sangha.[49] He has pursued this so well that his great fortune is almost entirely depleted .

Anāthapiṇḍika's house is several stories high and has a large gateway or portal on each floor. In the area above the portal on one of the upper floors, a dæmoness (here called a *devatā*) lives with her family.[50] She has no affiliation with the Buddha, and is in fact said to be a heretic (*micchādiṭṭhikā*). However, she is unable to remain in her high abode when he approaches Anāthapiṇḍika's house. When even the least of the elders of the Sangha enter the house, she feels constrained to gather up all her children and proceed to the bottom floor. She worries that they will continue to be disturbed as long as the Buddha remains at Jetavana. Unhappy with this situation, she decides that there was no solution short of contriving for the eviction of the Buddha.

One day, when Anāthapiṇḍika's business manager (*mahākammantikassa*) has retired to his quarters for the evening, the dæmoness enters his room and takes on visible form.

"Who are you?" he asks.

"It is I," she replies, "the dæmoness who lives up over the fourth portal."

"What brings you here tonight?"

The dæmoness then admonishes the treasurer saying "Don't you see what is happening here? The patron has abandoned his own welfare, and heedless of his own future, is squandering all of his resources to enrich this ascetic Gotama. He neglects his business, and ignores his finances. He no

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[49]Anathapiṇḍika is one of the Buddha's significant disciples in terms of his spiritual status and ability to preach. In the Aṅguttara Nikaya (Vol. V, 185-9) he skillfully represents the Buddha's doctrine in a debate against non-Buddhists. He is even called upon to sit in judgement on members of the Sangha, e.g., when a nun (*bhikkhunī*) is found to be pregnant. (PJ I, 148; JT I, 38).

[50]The dæmoness is introduced here as a *devatā*, and subsequently is identified as a *yakkinī*.

longer travels nor engages in the merchant trade. This is no good. You must advise him to attend to his business and make sure that this ascetic Gotama and his disciples never again come into this house."

The treasurer listens to her words, but in the end rebukes her. "Foolish dæmoness", he says, "the patron is indeed spending all of his fortune. But he is using it for the sublime purpose of the Lord Buddha, for the faith which leads to Liberation. Even should he seize me by the hair and sell me as a slave for this purpose, I would say nothing against it. So forget your foolishness and begone!"

The dæmoness now considers her options. She decides to wait for an opportune moment to approach Anathapiṇḍika's eldest son. She tries her best to persuade him with the same argument she used on the accountant. In the end, however, she is again rebuked and sent on her way.

There begins to emerge an image of this particular dæmoness. She seems to be, is most ways, very much like a normal human being. She has a family, and is concerned with caring for her children. There is something very mundane about her appearance in the narrative. The casual manner in which she is introduced suggests that such interactions with dæmonesses are a natural and familiar part of this world. When she appears to the accountant and then to the eldest son of Anathapiṇḍika, there is no sense of surprise or anxiety. Once she assumes visible form and identifies herself as the dæmoness who lives above the portal, the communication proceeds as if she were a regular member of the community entitled to rights of grievance and due process, etc. There is also nothing which appears to be particularly evil about her. She is a non-believer, and she is too concerned with her own comfort and convenience. The fulfillment of her desires would certainly interfere with Anathapiṇḍika's religious practices and would inconvenience the Buddha and the Sangha. However, her motives are simple and limited, and are not evil in the sense of, for example, wishing to inflict injury upon another. She just wants peace and quiet at home for herself and her children. As a non-believer she perceives no benefit from the presence of the Enlightened One, and is simply annoyed by all the comings and goings.

This dæmoness seems to be portrayed as an ordinary being who is involved with and responsive to her environment. Like any normal human inhabitant, when the Buddha or one of the elders comes to the house, she is unable to ignore them, but must come all the way down to the ground floor. Her coming downstairs therefore appears to be a natural response which would be expected from any member of the community, like standing up respectfully when the nation's anthem is performed.

There is very little said about this dæmoness which significantly distinguishes her from a human member of Anāthapiṇḍika's estate. She is presented as a mundane being who is responsive to, and governed by, the same natural powers and influences as any other living being. Psychologically, she is portrayed as responding in a normal manner, and this is consistent with the general Buddhist understanding that all beings, humans, gods, animals, dæmons, etc., possess the same essential mind, but take on these different forms in different lifetimes according to their karma[51]. In the context of the Jatakas there appears to be no sense in which

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[51]The psychological identity of all beings underlies the doctrine of the Four Universal Sublime States (*Brahma-vihāra*), *viz.*, universal love (*mettā*), universal compassion (*karuṇā*), universal sympathetic joy (*muditā*), and universal equanimity (*upekkhā*). These are cultivated towards each and every living being, without exception, through the realization of the psychological identity of all beings whereby the basic mind, or fundamental consciousness of all beings is essentially identical, e.g., desiring happiness, rejecting misery, etc. These *Brahma-vihāra* are are a major theme in the Pali Canon as reviewed in Chapter Five of Harvey Aronson's *Love and Sympathy in Theravāda Buddhism*. (Motilal Banarsidass: Delhi, 1980). However they are even more emphasized in the Mahayana, see, for instance, Pabongka Rinpoche's *rNam grol lag bcangs*, ed. by Ven Trijang Rinpoche; trans. by Michael Richards as *Liberation in the Palm of Your Hand*. (Wisdom Publications: Boston, 1991) 174-75; 590. The psychological identity of all living beings is also the basis of the universal spiritual potential whereby liberation and Buddhahood are available to all. This is what the Mahayana schools refer to as the *Tathāgatagarbha*, understood as the Buddha-nature or the universal potential for attaining Buddhahood. For a presentation of *Tathāgatagarbha* as the essential psychological identity of all beings and their intrinsic identity with the Enlightened state of Buddhahood, see the *Ratnagotravibhāga Mahāyānottaratantraśātra* (*Uttaratantra*) of Asaṅga, ed. by E.H. Johnston (Patna: Bihar Research Society, 1950) 25, ll.

"supernatural" beings such as this dæmoness are alien or bizarre, or are anything other than a normal part of the natural world. The things which distinguish this dæmoness from ordinary humans seem to be external to the mind. That is, they relate more to the nature of her particular material incarnation than to her thoughts and emotions.

The dæmoness is described in the *paccuppannavatthu* as normally being invisible to humans, but visible to other types of beings such as deities. She possesses, for instance, certain super-human powers such as the ability to take on various physical forms and to become visible to humans only when she so desires. She is able to travel up into the heavens and down under the oceans to pursue her business. However, she is a limited and vulnerable living being who suffers from many of the same difficulties and emotions common to humans (e.g., frustration with unwanted guests). These characteristics are found throughout the descriptions of dæmons in Buddhist materials, and again reflect the Buddhist view of the essential psychological identity of all living beings.

The dæmoness, having been rebuked by both the treasurer and the son of Anāthapiṇḍika, retires to her abode over the upper gateway, and decides to bide her time. Meanwhile Anāthapiṇḍika continues to devote himself wholly to the Buddha and his congregation. Neglecting his business affairs, he gives whatever he possessed without a thought to his own material welfare. Gradually he exhausts his entire treasury. Finally the day comes when he has nothing left to offer the Buddha but some leftover sour porridge. The Buddha receives him as usual, and takes the occasion to impart a teaching on the primacy of intent, i.e., that in giving gifts, the purity of heart is more important than the substance of the gift.

The dæmoness now perceives her opportunity. Anathapiṇḍika is now reduced to near poverty by his devotion to the Buddha. Again she takes on visible form and enters his chambers late one night. "Who is it?"

18ff. This is also discussed by David Snellgrove in *Indo-Tibetan Buddhism* (Shambhala: Boston, 1987) Vol I, 111-114.

asks Anāthapiṇḍika. "It is I," she responds, "the dæmoness who lives up by the fourth doorway."

"What brings you here tonight?"

"I have come to offer you counsel."

"Then please proceed."

The dæmoness now gives Anāthapiṇḍika a well considered argument why he should turn the monks out and return to the pursuit of his business. She scolds him for neglecting the welfare of his children by squandering their future inheritance. She cautions him to take better care of his own affairs and restore the prosperity of his estate. Anāthapiṇḍika takes in all of her words, and then turns upon her in anger, saying that the Lord Buddha has protected him against such wicked words, and that not even a hundred thousand dæmoness such as her could shake his faith which is stronger and more steadfast than Mt. Sineru[52]. In his wrath, Anāthapiṇḍika evicts the dæmoness, telling her that she may no longer live under his roof because of this perverse attack on the Buddhist religion. The dæmoness returns to her abode, takes her children by the hand, and goes forth into homelessness.

The dæmoness has now been rebuked three times. This gives the impression of a final and complete rejection of what she represents. It has already been noted that she is human-like in most ways, and does not appear to represent any sort of entity alien to the other characters in this narrative. It is therefore necessary to look elsewhere to better understand the nature of what she represents.

It is certainly no accident that the dæmoness goes to these three individuals, viz., Anathapiṇḍika, his treasurer, and his son. If she were Anathapiṇḍika's wife, for instance, and she objected to his extreme liberality, it might be natural for her to appeal to these three individuals in just this order. The accountant has the most responsibility for Anāthapiṇḍika's estate, his son has the most to lose, and Anāthapiṇḍika

[52]Sineru, also called *Sumeru, Meru, Neru, Hemameru,* and *Mahāneru*, is the great mountain which forms the centre of the world system according to Buddhist cosmology. See: DPPN, 1136.

himself has the most control over the situation. There are certainly reasons why the text might wish to attribute this rejected attitude (i.e., opposition to Anāthapiṇḍika's generosity) to an invisible dæmoness rather than to a spouse or other human being. For instance, if these uncharitable words were placed in the mouth of Anāthapiṇḍika's spouse or other relative, they might reflect poorly on his reputation in the Buddhist community. His reputation, which certainly partakes of the sacred due to his intimate relationship with the Buddha, might be sullied by association with uncharitable people.

The introduction of a dæmoness into this narrative appears to be more than a technique to deflect criticism from human relatives of Anāthapiṇḍika. For the same reasons that these three individuals would be the natural objects of the appeals of a parsimonious spouse, they are the natural subjects in whom selfish impulses would arise. From a psychological perspective, the dæmoness may be interpreted as representing these unwholesome elements in the psyche of the protagonist.[53]

This type of an interpretive psychological hypothesis may help to make sense of this dæmoness to a limited degree. Just as positive or negative qualities are projected onto characters in any dramatic presentation, the dæmoness may serve here as the holder of negative qualities to be eliminated from the protagonist. These would be qualities associated with Anathapiṇḍika's (as well as his son's and his accountant's) natural concern about the state of the family business and treasury. Because of his great devotion to the Buddha, and his high standing in the Buddhist community, it would be very difficult for Anathapiṇḍika to acknowledge, or even consciously entertain, his deep and natural concerns for his material, worldly welfare. When the conscious mind cannot admit the

[53]As they are confronted in the same way and respond in the same manner, the accountant, the son, and Anathapiṇḍika himself may be understood symbolically to represent a single protagonist. This protagonist is the object to whom the Buddha relates and interprets the Jataka, and may therefore be understood to symbolize, or to stand in for, all of the Buddha's followers, i.e., all who hold such texts as this to be authoritative sources of spiritual guidance.

presence of such troublesome thoughts and feelings, they find expression elsewhere, through a process of projection.[54] The dæmoness therefore may function to contain or hold these unacceptable thoughts and feelings.

However, this does not fully resolve such questions as why this is a dæmoness and not just some human character, and whether this and other dæmons are merely projections of internal psychic content or are to be considered as autonomous living beings. The appearance of Māra-like dæmons such as this seem to be associated with pathological mental processes associated with the term *papañca*, These are patterns of thought and emotion based upon the proliferation of erronious or deluded ideas.[55] In general, dæmons do not appear in the absence of *papañca*, or if they do appear, they can do no harm. The *papañca* emphasized in this Jataka are dominated by *taṇhā* (cupidity, stinginess, or self-cherishing), which is opposed to *dāna* (generosity, selfless giving). The ontological status of the dæmoness is not an issue in the Jataka. There is no suggestion that dæmons do not exist or that their existence is in some fundamental way different than the existence of other conventional phenomena, e.g., human beings. However their functional ability to effect humans is dependent upon *papañca*.

In the case of Anāthapiṇḍika, his unconscious conflicts about his extreme generosity would fall into the category of *papañca*. If Anāthapiṇḍika had no such unconscious conflicts, the dæmoness might not have been able to appear to him, and it is certainly doubtful that he would have been upset by her and, as will be seen below, become so proud of his ability to have overcome her suggestions. The dæmoness, ever concerned with her own comfort, determines that if she is unable to find suitable lodgings elsewhere for herself and her family, she will find some way to mend her relationship with Anathapiṇḍika so that she may return to Jetavana. Eventually this

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[54]Projection, as noted above, n. 18.

[55]The terms *papañca* and *kilesa* and their Sanskrit cognates *prapañca*, *kleśa* and *vikalpa* are closely related. *Vikalpa* are more strictly cognitive errors, while *kilesa/kleśa* refers to the entire range of psychopathological states, both cognitive and affective. *Papañca* are patterns or structures of *kleśa* and *vikalpa* which create the fabric of samsaric existence.

leads her to seek the aid of the chief deity of that locality (*nagarapariggā-hakadevaputtassa*)[56]. She asks him to go with her to Jetavana and intervene on her behalf with Anāthapiṇḍika. Upon further discussion, she confesses that she spoke imprudently to Anāthapiṇḍika, causing the latter to evict her from her home. The local deity asks her what exactly she said, and she says: "I told him for the future not to support the Buddha and the Order, and not to let the ascetic Gotama set foot again in his house."[57]

Hearing this, the local deity is furious and tells her that such words are a wicked attack on the Buddha and the Faith, and that he would not consider taking up her cause. Having been rebuked at this level, the dæmoness appeals her case to a higher divine court. She proceeds up to the heaven of the Four Great Kings (*catunnam Mahārājānam*) and pleads with Vessavana and the others to intervene on her behalf. They listen to the particulars of her testimony and throw the case out of their court saying that there is nothing they can do. In desperation, the dæmoness goes to the highest heavenly court, to Sakka (Devendra) King of the Gods. She tells him the story, confesses her sins and says: "O *deva*, finding no shelter, I wander about homeless, leading my children by the hand. Grant me of your majesty some place wherein to dwell."[58]

Sakka also refuses to intervene with Anathapiṇḍika on her behalf, citing the vicious and harmful nature of her words. The Jātaka here establishes the primacy of the Buddha over the hierarchy of heavenly powers. Local divinities such as this *nagarapariggā-hakadevaputtassa* are at the bottom of this hierarchy of heavenly courts. Problems not redressed by the *nagarapariggā-hakadevaputtassa* are appealed to the next higher divine court of Vessavana and the others of the *Catunnam Mahārājānam*. The final appeal goes to Sakka, king of the devas, who is the highest, most powerful source of help in the world. These powers are a fundamental source of help for the everyday worldly problems of Indians and Tibetans, etc., Buddhist and non-Buddhist alike, from ancient times to the present. The dæmoness proceeds

[56]PJ, V. I, 299.
[57]JT, V. I, p 102.
[58]Ibid.

through this process of appeal to worldly powers, and in the process comes to appreciate the preeminence of the Buddha.

After rebuking the errant dæmoness, Sakka offers to help by outlining a strategy for her redemption. Anāthapiṇḍika is now completely broke. Of his original fortune of fifty-four crores of gold, eighteen were lent to other merchants who never paid him back. Eighteen crores were lost when the river Aciravatī flooded and carried the treasure chests to the bottom of the sea, and the final eighteen were spent on the establishment and maintenance of the Buddha and his Sangha at Jetavana. Sakka tells the dæmoness that she must transform herself into a semblance of Anāthapiṇḍika's business agent and take several frightful-looking young *yakkha* dæmons (*yakkhataruṇehi parivārtā*) to each of the merchants who have not paid their debts. Exercising her dæmon-powers (*yakkhānubhāvena*) she is to present the loan documents and demand payment. Having collected on these debts she is to restore these eighteen crores to Anāthapiṇḍika's treasury.

Next, Sakka tells her, she is to dredge up the chests containing eighteen crores from the bottom of the sea, again employing her dæmon-powers (*yakkhānubhāvam*), and restore these also to the treasury. Sakka then tells her of the location of another eighteen crores of gold which were hidden but whose hiding place has been long lost. These also she is to recover and take to Anathapiṇḍika's treasury. Having gathered up and presented these fifty-four crores of gold, she is then to go to Anāthapiṇḍika and beg his forgiveness.

The dæmoness, slowly realizing the exalted status of the Buddha, follows all of Sakka's instructions carefully. Having accomplished each of her tasks, she takes on visible form, and enters Anāthapiṇḍika's chambers in the middle of the night. Standings before him in mid-air, she confesses that she is a blind and foolish dæmoness (*andhabāladevatā*) who, not understanding the great virtues of the Buddha (*Buddhaguṇa*), spoke improperly of him. She begs for Anāthapiṇḍika's pardon, and recounts how she has restored his fortune through the guidance of Sakka.

Anāthapiṇḍika considers the situation and resolves to take her before the All-perfected Buddha (*Sammāsambuddha*) and let him sort things out. He addresses her now as "my good dæmoness" (*amma devate*) and tells her that if she desires forgiveness she must come with him and request it in the presence of the Buddha. The next morning they go for their audience. The Buddha now preaches the Dhamma to her, reciting and expanding on a verse from the *Dhammapada*:

"A sinful person looks upon his or her sinful actions as being excellent, but when these actions ripen and produce their bitter fruit, then the sinful person knows them to be evil. Likewise, the good person may look upon his or her good deeds as being unsatisfactory, but will, when they ripen and produce their effect, finally know them to be good." [59]

Upon hearing these words of the Buddha, the dæmoness is established in the Fruit of the First Path (*sotāpattiphalc patitthāsi*) and is thereby a *stream entrant*. She falls at the feet of the Buddha, confessing the depravity of her deeds which arose from the ignorance of not realizing the nature of the Buddha and his Enlightenment. She then begs and receives full pardon from both the Buddha and Anāthapiṇḍika.

This Jataka shows the transformation of this dæmoness from the state of a self-centered, ignorant being to that of one who is established in the Fruit of the First Path (Stream Entry).[60] Although many of the Buddha's

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[59]Verses no. 119 & 120 in the Dhammapada. JT. Vol.I, 103; PJ. Vol. I, 231.

[60] The establishment in the Fruit of the First Path is described by Bhante Henepola Gunaratana in *The Path of Serenity and Insight* (Columbia: South Asia Books) 1985. 168-169. The First Path, that of Stream Entry, entails the eradication of three harmful mental processes, viz., 1) false views of the reality of the self(i.e., "the view that the five aggregates can be identified with a self or can be seen as containing, contained in, or belonging to a self"); 2) doubts regarding the exalted status and sublime attributes of the Buddha, the validity and efficacy of the Dharma, and the salvific power of the Sangha; and 3) clinging to rites and rituals as being efficacious in and of themselves (rather than acting as structures or contexts for inner spiritual practice). Through the eradication of these three, the subject no longer generates the powerful greed-attachment and aversion towards sense-objects which function as the cause for birth in the lower realms of asuras, animals, pretas, and hell beings. Thus the stream enterer (attainer of the First Path) is released from the possibility of

disciples seem to have been able to go beyond the First Path and even attain the Fifth and final path of liberation from the *saṃsāra* (i.e., Arhatship), many others were unable to attain even this First Path because they could not let go of false views regarding the self, could not overcome their doubts regarding the virtues of the Buddha, Dharma and Sangha, or else could not cease their clinging to rites and rituals[61]. This dæmoness, therefore, is one of the elect. She has made a great spiritual leap into the company of the true disciples of the Buddha.

The stage of Stream Entry is to be understood as a most highly sought-after position. It frees those who attain it from the great terror of lower birth in the hell realms, ghost realms (*pretaloka*), and animal realms. The fear of such miserable rebirths is a principle factor to motivate ordinary persons to engage in Buddhist practice. The graphic descriptions and horrific iconographical images of the miseries of these lower realms of existence are to be found commonly in the literature and art of the Buddhist world, and seem to date from the earliest days of Buddhism.[62]

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birth in the lower realms of the samsara. This dæmoness not only attained the First Path, but she attained the Fruit of the First Path. The distinction here is that the First Path itself is the active process of cutting off these three types of harmful mental processes. The Fruit is what follows immediately after the attainment of the Path. It is simply the bliss and peace that result from the cutting off of these negative processes.

[61]Ibid, 168.

[62]A common feature of Indian and Tibetan Buddhism, the *Bhava-cakra*, or Wheel of Existence, depicts vividly many of the tortures of the hells as well as the terrible miseries of the animal and ghost realms. According to F. Sierksma, the *Bhava-cakra* "belonged to early Buddhism". See: F. Sierksma, *Tibet's Terrifying Deities* (Mouton & Co.: The Hague, 1966) 279.

Geshe Sonam Rinchen, art historian at the Tibetan Museum of Sacred Art, Library of Tibetan Works and Archives, the *Bhava-cakra* was the very first work of Buddhist art, being painted under the explicit and detailed direction of the Buddha himself in order to graphically illustrate some of his fundamental teachings. (Consultation: Dharmsala, 1980).

A. Waddell provides evidence of the great antiquity of the *Bhava-cakra*. He notes Prof. Cowell (Maine's *Dissertations on Early Law and Custom*, 50) which refers to the Divyavadana (pp. 299-300) wherein is given a description of how the Lord Buddha directed Ananda to construct the *Bhava-cakra* in the Squirrel Feeling Ground (Kolandaka) in the

There is an indication of one of the great themes of Buddhism in this transformation of the dæmoness. This is the use of evil to produce good. Evil arises from the proliferation of pathological mental states (*kilesa)* which is known as *papañca*. *Papañca* are unstable, constantly changing patterns of thought associated with various *kilesa*. As they are changeable, the *papañca* associated with *taṇhā*, for example, can be transformed into wholesome mental patterns associated with qualities such as *dāna*. The dæmoness can become a *stream entrant*. Like many of the Buddha's disciples, the dæmoness begins as an ignorant, ordinary person. In particular, she is principally concerned with her own mundane comforts. She is attached to her own home, and cannot conceive of giving it up. An unplanned encounter with the Buddha gradually leads her to broaden her horizons and finally to transcend the ordinary level of worldly beings in the attainment of Stream Entry. It is possible for ordinary people, driven by their *papañca*, and possessed by *kilesa* such as *taṇhā* , to identify with characters like this dæmoness and to receive inspiration and encouragement for their own transformation.

There are ways in which the dæmoness of this Jātaka possesses advantages as a figure in this drama over a mere human being. She is able to interact with the local deity as well as with the celestial deities, thereby directly demonstrating the preeminence of the Buddha. She is not able to see the error of her ways when rebuked by mere humans such as the accountant and Anathapiṇḍika's eldest son. However, she is able to do so through her encounters with divine beings. Only after being rebuked by the local deity, Vessavana and the other Great Heavenly Kings, and finally

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Venuvana forest near Rajagriha. The *Bhava-cakra* was constructed with the aid of Maudgalyayana who used his special powers to personally visit each of the realms, and was able to provide much graphic detail. After completion, it was ensconced in the "Grand entrance gateway" (dvarakoshthake) and a member of the Sangha was deligated to explain its significance. See: L. Austine Waddell, *Tibetan Buddhism*. (Dover: New York, 1972. first published 1895) 108.

David Snellgrove notes that the *Bhava-cakra* appears at Ajanta, Cave XVII. See: D. Snellgrove, *Indo-Tibetan Buddhism* (Shambhala: Boston, 1987) 14.

Sakka, does she meet with the Buddha. She is now quite convinced of the pernicious nature of her attitudes and behaviors, and ready to be enlightened by his words. Her redemption relies upon her superhuman abilities not only to interact with divinities, but also to recover treasures in a manner beyond the ability of human beings.

This Jātaka could have a human character rather than a divine or semi-divine dæmoness. The offending attitudes and behaviors could be identical, and the final results the same. The process of character transformation would be modified to suit human capabilities. She could be an ordinary human being, perhaps a wife who is jealous of her spouse's extravagant attention to a learned monk and his following. She could, for instance, appeal to a wise old man or woman rather than to deities. Such a person could advise her on a scheme to recover missing funds from the debtor merchants, or who could tell her where unknown treasure was buried. This could produce very similar results for all concerned. The structure of the story would remain intact.

It could be more effective in some cultural contexts to use exclusively human characters as the accounts presented in the Jātakas rely to a large extent upon a process of identification with characters to communicate the force of their moral significance. Identification with the characters makes the text relevant to the Buddhist practitioner. For this process to take place, the text must present the world in a manner which is harmonious with the views, concepts, and categories most natural to the audience. If there is no acceptance of the reality of such beings as this dæmoness, and the cosmic hierarchy of local deities, heavenly kings, and the king of the gods, etc., then it becomes difficult to make use of this type of account as the basis for attaining an appreciation of subtle principles such as moral causation (karma). If dæmonesses and heavenly kings, etc. are viewed as mere fantasies, then it becomes difficult to use an account which presents them as factual to establish the factuality of obscure and subtle religious principles. Therefore they are presented as factual and, in cases such as this dæmoness, as a proper role model who traverses the exemplary path from ordinary worldly being to one who has attained a high level of spiritual attainment.

The question remains: why does this text, which is certainly concerned with establishing the factuality of religious principles such as karma, employ characters such as this dæmoness in key roles? In traditional Buddhist culture the cosmos is populated by a great variety of beings, gods, demi-gods, ghosts, dæmons of every description, as well as various types of hell beings. For people who understand these beings as an intrinsic part of the world, who rely upon the existence of such beings to make sense of their world, a presentation of stories such as the Jātaka which is confined exclusively to human interactions would probably seem uncomfortably narrow and constricted, somewhat boring, and somewhat difficult to take seriously.

The fundamental beliefs of the Indian and Tibetan worlds, from ancient to modern times, appear to involve a cosmic hierarchy of divine beings who exercise control over many aspects of the phenomenal world, e.g., local deities who influence the fertility of the soil, heavenly deities who control the weather and the progression of the seasons, and powerful divine beings who may exercise many kinds of influence over the fate and fortune of the ordinary human being. Significant aspects of various Indian and Tibetan religions, from ancient Vedic ritual to such things as modern Tibetan rites are directed towards obtaining the positive influence or preventing the negative influence of worldly deities.[63] In such a cultural context as this, the lack of any appeal to such deities might leave the characters open to criticism, e.g., 'Why didn't he just pray to Indra?' or 'Why didn't they just make offerings to Vessavana?'.

It is the special concern of texts such as the Jātaka to provide a context of meaning which helps to explain such things as the origins, nature, and course of processes such as sickness, prosperity, poverty, death, and birth, and further to enable readers to forebear difficulties and to be motivated to take action. In the present Jātaka, the *Khadiraṅgāra*, Anathapiṇḍika is an individual who is faced with a very real problem. This

[63]See: René de Nebesky-Wojkowitz, *Oracles and Demons of Tibet* (Akademische Druck-u. Verlagsanstalt: Graz/Austria, 1975). Much of this text, especially pages 94 through 554, are concerned with rites directed at seeking the aid of worldly deities (*'jig rten pa'i lha*).

is a common problem for the Buddhist laity. As householders and non-renunciates they may gain religious merit through providing support for the Buddhist Sangha. If a member of the laity gives over the entirety of his or her worldly possessions to the Sangha, with no prospect of generating more, there ordinarily arises the fear of deprivation and poverty.

Some very basic issues of giving arise here. Beyond the limited context of the laity-monastic relationship, there are some more universal psychological issues concerning the act of giving and the concern for self-preservation. The giver may be plagued by what might be called a *demon of doubt* which suggests that his or her own welfare may be undermined by giving away too much wealth. In this Jataka, Anāthapiṇḍika is plagued in this manner by the dæmoness. She seems to represent a high degree of domesticity. She does not want her household disturbed even by the necessity of giving respect to the ascetic Buddha by coming downstairs when he enters. Her domestic security and tranquillity is all important. It may be understood that this type of over concern with domesticity interferes with the Buddhist lay person's role as patron of the Sangha. However the essence of the dæmoness' crime is that it is rooted in *papañca* associated with *taṇhā*. *Taṇhā* is a fundamental evil in Buddhism, perhaps *the* fundamental evil as it is presented in the Four Noble Truths. As such it is identified with Māra. Mara is continually trying to incite *taṇhā* in the mind of the Bodhisattva, or any practitioner of the Buddhist Path, in order to keep him bound up in saṃsaric concerns of sensual pleasure, existence, nonexistence, etc.[64]

Taṇhā is that craving or clinging which holds tightly, even obsessively, to personal identity, pleasures, possessions, comforts, and prerogatives. It is the basic cause of bondage to the *saṃsāra* in general, and the miseries of *saṃsāra* in particular. *Taṇhā* resists, in a passive or an active manner, beneficial and compassionate interaction with others. In particular, it opposes generosity (*dāna*). The practice of *dāna* is an antidote to *taṇhā* and appears as a principle theme in this and in many other Jātakas. *Taṇhā* is an

[64]Walpola Rahula, *What the Buddha Taught* (Grove Press: New York, 1959) 29-31.

expression of, or manifestation of *papañca*. That is to say, it arises from conceptually based mental processes which revolve around the dichotomy between subject and object, self and other.

On a psychological level, it may be seen that this Jātaka addresses the central Buddhist problem of conceptually based mental processes (*papañca*) associated with pathological cognitive and affective operations (*kilesa, kleśa, nyon-mongs*) such as *taṇhā*.[65] The process of *papañca* is associated with all that may be called psychopathology in Buddhist psychology. Only the fully Enlightened Buddha is completely free of the deluding or pathological action of *papañca*. Therefore the dæmoness of this Jātaka suffers, along with all beings in *saṃsāra*, from psychopathological processes in the Buddhist psychological view. However, from the point of view of Western psychology, the personality functioning of this dæmoness appears to be within normal limits. She is concerned with the tranquillity of her home. She is concerned with her children and the problems they face first with unwanted guests, and then with homelessness. She shows herself to be clever but short-sighted in her attempts to dislodge the Sangha. She is resourceful and determined in her efforts to win back the favor of Anathapiṇḍika. She knows where to go when she needs assistance, and is very effective in following complex directions and carrying out difficult procedures. Finally, she manifests a very high degree of cognitive and affective integration[66] in her ability to make use of the Buddha's words to

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[65]There is a complex relationship between *papañca*, and its component elements, i.e., the *kilesas* known as *taṇhā*, *diṭṭhi* and *mānā*. Various canonical sources define *papañca* as consisting of *taṇhā*, *diṭṭhi* and *mānā*.. The *Manorathapūraṇī* (Commentary on the *Aṅguttara Nikāya*) says: "*taṇhādiṭṭhimānāppabhedassa papañcassa gati*" 'The range of *papañca* comprises its three types, *taṇhā*, *diṭṭhi* and *mānā*.' *Diṭṭhi* are erroneous views based misconceptions (i.e., *papañca*) about the true nature of the self or the "I" (*attā*). *Mānā* refers to faulty decision-making processes associated with or based upon *taṇhā* and *diṭṭhi*. Bhikkhu Ñāṇananda provides a number of Pali canonical sources which define *papañca* in this manner. See: Ñāṇananda, *Concept and Reality* (Buddhist Publication Society: Kandy, 1971) 10-13.

[66]That is, she succeeds in bringing together all of her intellectual and emotional resources to acheive a difficult and valued goal.

attain a high state of spiritual achievement. This dæmoness appears to be an individual who does not manifest any identifiable psychopathology in the Western sense.[67]

Anāthapiṇḍika is troubled by a demon of doubt which suggests that his generosity is pathological. This dæmon of doubt may be interpreted as an external, autonomous being as well as an internal problem. The former interpretation would be more compelling for the traditional Buddhist, and the latter, perhaps, for the traditional Western psychologist. In either case, the Jātaka demonstrates the transformation or redemption of this dæmon of worldly doubts into an exemplifier of sacred (Buddhist) values. The dæmoness or the self-cherishing, worldly personality learns the wisdom of a type of great generosity inappropriate to normal worldly values but vital to the Buddhist religious process.

This clash of values, worldly versus sacred, will be found throughout Buddhist materials, and is central to an evaluation of the psychological status of personalities, including dæmons, in Buddhist culture. What is inappropriate from the general worldly point of view, e.g., giving all of one's material resources to charity rather than just a small portion, is normative to the Buddhist[68]. The practice of the Buddhist religion is

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[67]The term psychopathology is used here in the technical sense of psychological disturbances cataloged in the *DSM III-R*. (Diagnostic and Statistical Manual of Mental Disorders — Third Edition - Revised: American Psychiatric Association: 1987). This is the standard manual employed by clinical psychologists, psychiatrists, mental health professionals and insurance companies, etc., to establish criteria for the description and classification of mental disorders. The general emphasis of this text, and of Western psychology in general, is on mental processes and aberrations associated with dysfunctional behavior. Dysfunctional behavior is generally behavior associated with internal and/or interpersonal stress which is sufficiently severe so as to preclude normal functioning.

[68]A Buddhist, whether monk or layperson, may be unable to practice such generosity because of circumstance or temperament. However, extreme generosity would still be seen as normative and pursued as a practice leading to Liberation and Buddhahood. This is seen throughout the Jatakas, e.g., in the Vessantara Jataka (no. 547) JT VI, 247-305, and in later Pali literature such as the *Dasa-bodhisattuppattikathā* which illustrates great religious generosity in the accounts of future Buddhas such as Narada (chapter V) and Tissa (chapter

necessarily opposed to the normal ways of the world, as it is directed at transcending the world, i.e., the samsaric process of interminable birth and death. It is therefore stated by the Buddha in the sutras that he "taught a religion which is contrary to the ways of the world" (*sarvaloka vipratyanīko ayaṃ dharmo deśyate*).[69] Being contrary to the ways of the world is to be distinguished from the civilizing tendency of all societies which imposes constraints upon humans so that they may function within the group. This civilizing tendency is necessary for the establishment and maintenance of society, but does not entail any spiritual or transmundane purpose. The *opus contra naturam* of various non-Buddhist ascetics seeks to negate the natural drives of the worldly person in favor of spiritual purposes. However, for asceticism to be effective within Buddhist practice, it must arise out of efforts directed at particular doctrinally sanctioned goals, i.e., liberation and Buddhahood. That is, ascetic practices are never an end in themselves, but are techniques employed in the pursuit of specific goals. The Buddhist yogin who nears starvation in his solitary retreat does not pursue death intentionally, but rather seeks to put an end to his *papañca* and thereby to completely uproot *taṇhā* and other *kilesas*. This theme is next taken up in the *atītavatthu*. In that presentation an even more radical departure from standard worldly values will be demonstrated.

After the dæmoness attained her status of stream entrant and made her confession and apology to the Buddha and Anāthapiṇḍika, the latter

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IX). The *Dasa-Bodhisattuppattikathā* is translated by H. Saddhatissa as *The Birth-Stories of the Ten Bodhisattas* (Pali Text Society: London, 1975) 71-74 and 82-88. In the Mahayana this comes under the heading of the *Danapāramitā*, the Perfection of Generosity. See the chapters on *Danapāramitā* in compendiums of Buddhist practice, e.g. chapter Five of Śantideva's *Bodhicaryāvatāra (byang chub sems dpa'i spyod pa la 'jug pa)* (Shes-rig Parkhang: Dharmsala, 1978) 43-65; chapter nine of Asaṅga's *Bodhisattvabhūmi*; (in all editions of the Tibetan Tanjur); chapter XVI of Maitreya's *Mahāyāna-sūtrālaṅkāra*, (in all editions of the Tibetan Tanjur); and chapter 12 of sGam-po-pa's *The Jewel Ornament of Liberation*, trans. H.V. Guenther (Shambala: Berkeley, 1971) 152-162.

[69] *Aṣṭasāhasrikā Prajñāpāramitāsūtra* in Buddhits Sanskrit Texts (BST) ed. by P.L. Viadaya (Mithila Institute: Darbhanga, 1960) No. 4, 152. Quoted by Lal Mani Joshi in *The Tibet Journal*, (Dharmsala: LTWA). Spring, 1979. Vol. IV, No. 1. 41.

takes the opportunity to praise himself in front of the Buddha and the assembly, saying how mightily he resisted every attempt by the dæmoness to prevent him from giving alms. The Buddha then gives him a mild rebuke, saying that of course he resisted as he has been established in the state of Stream Entrant, is an elect disciple with pure faith and firm vision *(tvaṃ kho si gahapati sotāpanno ariyasāvako acalasaddho visuddhadassano)*[70], whereas she was simply an impotent dæmoness (*appesakkhadevatā*). The Buddha continues by telling Anāthapiṇḍika that his obstacles to giving were nothing when compared to the real obstacles faced by the wise of ancient times (i.e., the Buddha himself in a former life). In that former time, he states, there was no Buddha in the world to teach, inspire and receive alms, the obstacles to giving were not mere poverty, but the burning pits of hell, and the opposition was not a mere devata dæmoness, but none other than Māra himself, Lord of the Phenomenal Universe (Kamavacarissarena Mara)[71]. Anāthapiṇḍika then requests that the Buddha relate the complete account of these events.

This provides the transition between the *paccuppannavatthu* and the *atītavatthu*. The parallels have now been drawn between Anāthapiṇḍika and the Buddha as patrons of religion, and between the dæmoness and Māra as obstacle makers. Although the dæmoness has exhibited some remarkable, even superhuman powers (taking on various forms at will, coercing payment of delinquent accounts, recovering treasure from beneath the sea, and consorting with various heavenly powers), she is characterized as a mere impotent dæmoness when compared to the mighty Māra[72]. Likewise,

[70]PJ. Vol. I, 231.

[71]It is clear that Mara far outranks Sakka in the hierarchy of the Buddhist cosmos and is not part of the heavenly appeals process as seen above in the account of the dæmoness' adventure. The reason for this seems to be that Mara exists on such an exalted plane that he is unconcerned with the mundane matters of the world which are the purview of lesser deities such as Sakka. There seems to be little discussion of this aspect of cosmology in Pali materials, however, it is described in detail in Mahayana texts related to *Abhidharma*. See: M. Tatz, M. & J. Kent, *Rebirth* (Anchor: New York, 1977) 96-103.

[72]The Buddha is also making the point that she was impotent when compared to Anāthapiṇḍika himself. He is an Ariya of the Stream Entrant level, and she was not (at the

Anāthapiṇḍika is diminished by a comparison to the great Bodhisattva (the Buddha in his former lives).

Anāthapiṇḍika is the Buddha's great patron. He is also a disciple of the Buddha. The Buddha appears always ready to push Anāthapiṇḍika to his limits for the sake of leading him further on the spiritual path. He seems to be risking the patronage of Anāthapiṇḍika when he continues to accept offerings from him even as he approaches complete destitution. Never does he stop him from giving and advise him to return to his worldly affairs as a merchant. He seems quite pleased to accept the last bowl of porridge from the formerly wealthy man, and in the end scolds him severely for his pride, suggesting that all of Anāthapiṇḍika's giving is rather trivial when compared to that performed by himself in former times. Although Anathapiṇḍika is a layman, he appears to be a true disciple of the Buddha, towards whom the latter spares no effort in his religious training.

It may be surmised that Anathapiṇḍika feels somewhat imposed upon by the demands of his spiritual master. His extensive self-congratulation at overcoming the temptations of the dæmoness suggest that she may not have been far from success. In ordinary worldly terms, Anāthapiṇḍika's giving was excessive. The Buddha's demands upon him may be characterized as excessive in much the same way as so many other great Buddhist masters behaved toward their best disciples. However, as Anathapiṇḍika is an *Ariya* of the Stream Entrant level, his generosity towards the Sangha and compliance with the words of the Buddha should not be unexpected.

The *atitavatthu* now begins:

The Bodhisattva had taken birth as the son of the Lord High Treasurer of Benares, and enjoyed every privilege and luxury of a royal prince. As a youth he excelled in all areas of endeavor and perfected all

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time of her obstructive behavior). The Ariya, he implies, should as a matter of course have no problem seeing through the ruse of an ordinary, ignorant being.

princely accomplishments. Upon the passing of his father, the Bodhisattva inherited his office, and immediately built six philanthropic societies throughout the kingdom to distribute resources to the needy. Not only was he exceedingly bountiful in his charity, but he kept all the commandments and observed the fast-day duties.[73]

One morning a *Paccekabuddha* arose from a seven day trance to seek alms to sustain his life. He decided to visit the Lord High Treasurer of Benares for this purpose. He cleaned his teeth with a sacred vine, went to the sacred lake of Anotatta to rinse his mouth, mounted the high tableland of Manosilā to dress in his religious clothing, magically produced a bowl to receive his alms, and traveled the great distance to Benares through the air to arrive in front of the Treasurer's Mansion just as breakfast was being served to the Bodhisattva.

The stage of this Jātaka is set by describing the donor and the recipient of the charity. The donor in the *atītavatthu*, the Bodhisattva, was the recipient in the *paccuppannavatthu*, the Buddha. Anāthapiṇḍika, the donor in the *paccuppannavatthu*, is thus being compared with the Bodhisattva, the donor in the *atītavatthu*. The Buddha, the recipient in the *paccuppannavatthu*, is placed in parallel with the *Paccekabuddha* in the *atītavatthu*. The Jātaka indicates that Anāthapiṇḍika suffers by comparison to the Bodhisattva. He is being told this history in the context of being scolded for his excessive pride. Whereas he founded only one philanthropical foundation (i.e., Jetavana) the Bodhisattva established six.[74]

The recipient also suffers by the parallel. He is only a *Paccekabuddha*, not a *Sammāsambuddha*, a perfect, fully Enlightened Buddha. In the economics of Buddhism, the merit arising from a gift is related to the status of the recipient. The Sangha functions as a 'field of merit' for the Buddhist laity. The amount of merit arising from a gift to a member of the Sangha is greater than that arising from a similar gift to a worldly person. A gift to the Buddha himself produces the most merit of all, as he is the most exalted of

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[73] "*mahādānam deti silam rakkhati uposathakammam karoti,*" PJ vol. I. 231-232.

[74] These philanthropic societies or almonries are houses of charity from which food and other requisites are distributed to religious practitioners and often to anyone in need.

beings in the Buddhist cosmos. A *Paccekabuddha* is an exalted being who, as the above account demonstrates, possesses many magical powers. He has severed the bonds of cyclic existence (*saṃsāra*) and thereby wins Nirvāṇa. However, he is a solitary practitioner who in general neither takes nor gives soteriological assistance. Even in the context of the so called *Hīnayāna* (Lesser Vehicle), such a person is not in the same category as a Bodhisattva who brings salvation to countless beings. In this way the Bodhisattva had much less to gain from his charity towards the *Paccekabuddha* than Anāthapiṇḍika had in giving to the Buddha. Yet as the account continues it is seen that the Bodhisattva overcame much greater obstacles to his giving than did Anāthapiṇḍika.

Becoming aware of the presence of the *Paccekabuddha*, the Bodhisattva arises from his seat and instructs his attendant to fetch the alms bowl so that he may offer him food. At this precise moment Mara, the Evil One (*Māro pāpimā*), becomes aware of the situation and grows extremely excited. He realizes that the *Paccekabuddha* has not received sustenance in seven days, and will perish immediately if he is not fed. Further, realizing the great significance of this food offering, he sees a great opportunity to obstruct the Bodhisattva from acquiring tremendous merit.

Mara, as master and chief deity of the *Paranirmita Vaśavartin* Heaven, is the most powerful deity in the all of the realms of cyclic existence. He may be understood to be the Lord of the *saṃsāra*. In Buddhist tradition he is always portrayed as viewing himself in this way. His opposition to practitioners of the Buddhist religion is generally understood as being motivated by a concern with the preservation of his kingdom.[75] Mara, as

[75] A parallel to this may be seen in the restrictive emigration policies of communist countries. The former Soviet Union and most other communist countries for many decades enforced strict laws to prevent citizens from leaving the country. The collapse of East Germany, for instance, was associated with the defeat of the Berlin Wall strategy and the massive exodus of citizens. Communism only worked, to the extent that it did work, through the maintenance of a restrictive social ideal which viewed the nation as an entity to which all owed allegiance and from which none could depart. The emigration of citizens not only threatened the integrity of the state by draining talent and resources, but by undermining faith in the system and suggesting that a better life lay beyond its boundaries.

master or chief deity of the *saṃsāra*, cannot stand idly by and watch *Paccekabuddhas* attain *nirvāṇa* or Bodhisattvas lead countless beings beyond the limits of *saṃsāra*. In this Jātaka, he is excited by the possibility of obstructing both the *Paccekabuddha* and the Bodhisattva. By preventing the former from taking food, he will cause his death and have further opportunities to obstruct his final attainment of Nirvāṇa in the future life. By obstructing the Bodhisattva, he prevents the acquisition of a large amount of merit which could do much to advance the Bodhisattva's career.

In order to prevent this act of charity, Māra, using his vast divine power, creates a huge pit approximately one hundred and sixty feet deep in the midst of the Bodhisattva's estate. On one side is the *Paccekabuddha*, on the other are the Bodhisattva and his servants. At the bottom of the pit Māra produces an enormous conflagration, rivaling the fires of the Avici Hell.[76] Having introduced this fearsome obstacle, Māra takes his place the center, standing up in the air above the pit. When one after another of the Bodhisattva's servants flees in terror, the Bodhisattva realizes what has happened. He proclaims that he has never, nor will he now, allow even a hundred or a thousand Māras to shake his resolve. He decides to see whose strength is the greater, his own or Māra's. Taking up the tray of food, he proceeds to the very edge of the blazing pit, and seeing Mara, asks: 'Who are you?'

'I am Māra!' is the reply.

'Why did you create this hellish pit in the midst of my compound?' asks the Bodhisattva.

'To prevent you from carrying out this act of great charity, and to destroy the life of this *Paccekabuddha*.' answers Mara, quite truthfully.

The Bodhisattva exclaims, 'I will not permit you to obstruct my charity nor to take the life of this *Paccekabuddha*. We will see this day whose power is greater, yours or mine!'

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[76]According to Buddhist cosmology, this is the lowest and hottest of all of the eighteen realms of hell. It is reserved for those unfortunate beings with the greatest burden of evil karma.

With that the Bodhisattva calls across to the intended recipient of the alms, 'Reverend *Paccekabuddha*! Even though I fall headlong into this blazing pit of hell, I shall not be turned aside. Far better it is to plunge into this inferno than to fail at my task. Therefore promise only that you will receive this tray of excellent nourishment!'

This having been done, the Bodhisattva strides forth with fearless resolve right out over the pit of hell-fire. As he does this, there rises up from the very bottom of the pit a large and perfect lotus flower which receives the Bodhisattva's feet as he walks and covers him with a beautiful dusting of golden pollen. In this way he crosses over the pit and, standing still in the middle of the lotus, serves the delicious food to the *Paccekabuddha*.

Having consumed the food and offered thanks, the *Paccekabuddha* tosses his bowl into the heavens, and in full view of everyone present, mounts the clouds and returns through the sky to the Himalaya. Mara, in defeat and dejection, sulks back to his own abode. The Bodhisattva, still standing upon the lotus, preaches the Dhamma to the people, exhorting them to generosity and morality. Surrounded by the adoring multitude, he returns once more to his own quarters. For the remainder of his life, the Bodhisattva practices charity and all other good deeds, and, in the end, passes away to fare according to his karma (*yathākammam gato*).

The Jataka ends with the epilog spoken by the Buddha which sums up his intended message and identifies the principle characters. He says to Anathapiṇḍika, 'Layman, it was nothing special that you, with your ability to discern the truth, were not influenced by the dæmoness. The real wonder is what the wise and virtuous [Bodhisattva] was able to do in those ancient days.' Having said this, he identified the *Paccekabuddha* as one who, having thus succeeded in severing the final bonds, was able to leave the cycle of existence never to be reborn again. As for the Lord High Treasurer of Benares who defeated Mara and bestowed the vital alms upon the *Paccekabuddha*, that was none other than he himself.

Anathapiṇḍika is taught, among other things, that his act of charity, in willingly giving over his great fortune down to even his last bowl of sour porridge, pales in comparison to the great charity of the Bodhisattva.

Likewise his opposition, the "impotent" dæmoness, fails far short of the opposition posed by Māra, the great master of all evil (*Māro pāpimā*). Here are contrasted two manifestations of the demonic according to the Jātaka. What they have in common is that they both engage in behavior which is obstructive to the spiritual progress of a practitioner of the Buddhist path. What seems to define evil or the demonic in the context of the Jātakas is the intent to obstruct activities which would result in the advancement of an individual on the path toward liberation and Buddhahood. Intent is the key to what is meant by evil, as it is the key to the creation of all karma whether good or bad. The Buddha himself defined karma as intent (*cetana*).[77] The intent of the dæmoness, as stated before, seems to be limited to the removal of annoying house guests. The presence of the Buddha and his following at Jetavana annoys her, and so she wants them out. She does not discern that the Buddha is a special being whose presence is of great rarity and value, and who is the highest object of devotion and charity, etc. She does not realize that her attempts to have the Buddha evicted could result in thwarting Anāthapiṇḍika's advancement on the path toward liberation (Nirvāṇa). Therefore her deed is not particularly evil, but is founded more on simple ignorance. She is therefore quickly redeemed by a few words from the Buddha which remove that ignorance and show her the path.

Māra, on the other hand, knows very well about Bodhisattvas and *Paccekabuddhas*. His intent is clearly and explicitly to obstruct their advancement on the path to liberation and Buddhahood. His opposition is inherent to his position as lord of the phenomenal universe (kāmavacarissarena Mara). Such beings are a real threat to his vast kingdom, and it is the responsibility of his office[78] to oppose and thwart

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[77]"O monks, it is *intent* that I call karma. Through intent karma is produced by the body, speech and mind" (Cetana'haṃ bhikkhave kammaṃ vadami. Cetayitva kammaṃ karoti kayena vaca manasa.) Aṅguttara-nikaya, ed. Devamitta Thera (PTS: Colombo) 1929. 590. Cited in Walpola Rahula, *What The Buddha Taugh*. (Evergreen: N.Y., 1974) 22, n. 3.

[78]Mara, like Sakka or any other deity, may be better understood as the title of an office than as a personal name. They are individuals who hold these offices for a limited amount

them. Unlike the dæmoness, for Māra there is no redemption. So long as he holds this title, his opposition to those who practice the Buddhist Dhamma must be thorough and unremitting. While various other dæmons and Māra-like obstructers of the Bodhisattva often attain some degree of redemption or moral transformation in the Jātakas, Māra does not. He will always end up being thwarted in his schemes and forced to retreat.[79]

The *Khadiraṅgāra Jātaka*, demonstrates the use of narrative accounts of the Buddha's historical and former lives to illustrate salient points of doctrine. In particular, this Jātaka illustrates Buddhist views of psychopathology and evil. The psychopathology appears in the modes of thought and emotion attributed to the dæmoness in the *paccuppannavatthu* and associated with Mara in the *atītavatthu*. Evil is defined here by the courses of action which these characters pursue on the basis of their pathological thoughts and emotions. The dæmoness represents this psychopathology and evil in its ordinary, banal form while Māra embodies it in a paradigmatic, cosmological form. By placing them in parallel the Jataka teaches that the selfishness and miserliness of ordinary worldly persons is an incipient form of the great evil which binds living beings to the endless miseries of the *saṃsāra*. Just as the dæmoness opposes the Buddha and his followers out of concern for her own selfish convenience and ungracious control of her home environment, Māra opposes them for similar reasons in relation to his cosmic realm. The reader of the Jātaka is in

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of time. Like all beings in the Samsara, they are born and must eventually die. Presumably the future life of a Mara will not be a pleasant one.

[79]Note the similarity of this Jataka to the account of Saint Anthony to whom the Devil appears and attempts to obstruct his spiritual practice. The Devil appears to St. Anthony and says "I am the ruler of this world. Whatever you ask of me, I will give you; ask and take". This is similar also to the Devil's temptation of Jesus (cf. Luke 4:5-6). Another time, when St. Anthony is in the midst of fasting, the Devil appears to him in the form of a hermit, offers him something to eat and drink, and says, "Hold yourself upright, sustain your heart with bread and water, and rest a little from the multitude of your works; for you are a human being, and no matter what pretensions you may have, you are burdened with a body. Be fearful of suffering and unpleasantness." Cited in: Alfred Ribi, *Demons of The Inner World* (Shambhala: London, 1990) 18-19.

this way given clear illustrations of the nature of psychopathology and evil and the way to avoid them through selfless generosity and devotion to the Buddha's Path.

Chapter III

Māra-like Dæmons of the Jātakas

This chapter is concerned with two Jātakas which present Māra-like dæmons who demonstrate two aspects of the demonic in Buddhism. The first, the dæmon of the *Gagga-Jātaka*, is an ordinary *yakkha* who obstructs the Bodhisattva in a simple and straightforward manner. He is typical of many Māra-like beings, dæmons, humans, *devas*, etc., whose opposition is turned into cooperation by the skill of the Bodhisattva, so that conversion and redemption result. In this way he is similar to the dæmoness (*devatā/yakkha*) of the *Khadiraṅgāra Jātaka*. However, as a house-haunting, man-eating goblin, he is much more typical of the dæmons faced by exorcists of the Buddhist and other religions. The second example of a Māra-like being is the horse-faced dæmoness of the *Padakusalamāṇava-Jātaka*. She is also a *yakkha*, but, as the Bodhisattva's own mother, her opposition is much more intimate, convoluted and intractable.

The Gagga-Jātaka[1]

Mara himself does not appear in this Jātaka. The *yakkha* dæmon in this account lives on human flesh and seeks to capture the Bodhisattva for that purpose rather than for anything related to his religious aspirations. This provides a contrast with Mara which is relevant to the discussion of the relationship in Buddhist tradition between Mara-like dæmons and Maras. The former obstruct yogins for simple, mundane reasons, such as obtaining food, whereas the latter are concerned with preventing spiritual progress leading to world transcendence. The former are generally easy for the Bodhisattva to defeat, and are often converted. The latter are typically more refractory and are seldom converted.

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[1]JT. Vol. II, pp. 11-13.; PJ. Vol. II, pp. 15-17.

However this distinction must be seen as one of quantity rather than quality. The lessor dæmons are analogs, or metaphors of Māra. The quantity of their malfeasance is less as it is directed at a limited number of individuals. The quality is very similar. Both Māra and the Māra-like dæmon seek to devour the victim in some manner. Māra and these dæmons are juxtaposed in the Jātakas in a manner which emphasizes the devouring quality of Māra and of the *saṃsāra* which he represents. The Jātakas in this way are allegories which communicate the pernicious nature of the *saṃsāra* through the example of vicious dæmons who subsist on human flesh. Māra, the *saṃsāra-guru*, exemplifies the saṃsāric process which, like the dæmons, entraps the individual, causes great misery, and finally devours life and limb.

In this manner the *Gagga-Jātaka* provides a juxtaposition similar to that seen in the *Khadiraṅgāra Jātaka* between the *devatā* dæmoness of the introductory portion *(paccuppannavatthu)* and the Māra of the *atītavatthu*. The *devatā* presents only the threat of a neighbor or family member thwarting the Buddhist practitioner with worldly distractions. The dæmon in the *Gagga-Jātaka* is much more the archetypal dæmon who seeks very directly to harm the Bodhisattva. As an opprobrious, terrifying, house-haunting, flesh-eating dæmon, he poses a significant threat recognized in the mythic literature and nightmares of people throughout the world. However, the Jataka suggests that these differ in quantity rather than quality. The friend or family member who ensnares the practitioner with worldly concerns of property, interpersonal relationships, etc., obstructs progress on the Path to *nirvāṇa* and Buddhahood and devours life without need of magical powers or cannibalistic appetites.

The *dramatis personæ* of the *Gagga-Jātaka*:

—In the *paccuppannavatthu* (story of the present):

1. The Buddha
2. Four unnamed disciples

—In the *atītavatthu* (story of the past):

1. The Bodhisattva
2. His father, a lawyer by the name of Gagga

3. A minor dæmon (yakkha)
4. Vessavana, King of the Yakkhas
   and Buddhist deity of Abundance, etc.
5. A human king

—In the *samodhāna* (disposition):

1. The Bodhisattva is later reborn as Śākyamuni.
2. The father is later reborn as Kassapa.
3. The King is later reborn as Ānanda.

The *paccuppannavatthu* presents the following situation: The Buddha is sitting one day in the monastery given him by King Pasenadi, discoursing with four disciples. As he expounds the Dhamma to them, the Buddha sneezes. The monks make a great fuss, crying *"jīvatu bhante Bhagavā! jīvatu Sugato!* (Long life to the Blessed One! Long life to the *Sugata!"* The discourse now having been disrupted, the Buddha says to the monks, "Why is it that you cry 'Long life!' when someone sneezes? Does a person live any longer if this is said, or any shorter if it is not?"

They responded, "No sir, one does not."

"In that case," continued the Buddha, "do not say 'Long life!' when someone sneezes. To do so will entail the commission of a minor sin."[2]

Then, from that time, the monks refrained from saying this, or from acknowledging it when it was said to them. This annoyed the local population. The people started to complain, saying, "Why is it that these monks of the Sakya prince make no proper reply when one of them sneezes and someone wishes them 'long life!'?"

The Buddha heard of this, and so he said to the monks, "O monks, the common people are a superstitious lot."[3] Therefore when you sneeze and someone says, 'Long life to you, Reverend sir!', you may be permitted to respond, 'Long life to you, too!'"[4]

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[2]*"yo vadeyya āpatti dukkaṭassā."* PJ. Vol. II, p. 15.

[3]*"Gihī bhikkave iṭṭhamaṅgalikā."* PJ Vol. II, p. 15, line 15. Fausboll notes that *"iṭṭha"* is omitted from *"iṭṭhamaṅgalikā"* in some Pali editions.

[4]*"ciraṃ jīvā"* *Ibid.*

The monks then inquired, "Reverend Sir, when did people first start saying 'Long life!' and responding, 'Long life to you, too!'?"

The Buddha answered, "That was long, long ago..." and proceeded to relate to them the following account.

This introduction to the Jātaka (*paccuppannavatthu)* indicates that the Buddha views as illogical and unproductive the protocol of responding to sneezes with good wishes and of returning the good wishes. However, he is concerned with public impressions and conceptions even when they are somewhat naive. This is consistent with his expressed purpose of imparting a path of salvation to human beings of this world. Such a purpose would be best served by acting and speaking in a manner harmonious with popular customs as much as is possible without compromising the essential aspects of the religious message. As a teacher who is concerned with reaching great numbers and varieties of people, he would need to modify and adjust his behavior and words so as to win the confidence and respect of disciples. Only then will they be able to accept and follow his sometimes complex and difficult path. The people of this time apparently think it rude for someone not to follow this sneezing protocol. There is no reason to jeopardize the good will of society by opposing time-honored customs which, while somewhat illogical, are generally harmless.

The concept of superstition (*maṅgalikā*) is significant here. The Buddha's opposition to superstition is notable in his rules for the Sangha.[5] The meaning of this term is associated with belief in lucky signs and omens.[6] The appearance of dæmons and goblins, such as are found in this Jataka, have nothing to do with this concept of superstition. Superstition indicates the presumption of a cause and effect relationship between two unconnected events. Here it is the unwarranted association between a lucky sign (i.e., the sneeze blessing) and a desired result (the long life of the Buddha). Such things as dæmons and goblins would be associated with the concept of superstition only where their existence is falsely inferred from an

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[5]The Buddha cautions against *mangalika* in the Vinaya (II, 129, 140).

[6]The term *maṅgalikā* is given in the PED (p. 513) as "*mangalika*" and is defined as "superstitious, looking out for lucky signs." PED, p. 513.

unrelated sign or omen. They are described in these Jātaka accounts as being objects of the direct perception of the Bodhisattva and others, and therefore as real as any other object of unimpaired sense faculties.

The Buddha's initial opposition to his monks following the illogical sneezing protocol is reconsidered when it becomes apparent that some in the lay community are annoyed. However, having reversed himself on this issue, the Buddha apparently feels constrained to explain the origins of this custom. He explains that it is not really necessary to follow this custom because he himself long ago took care of the problem which originally brought it about. This introduces the *atītavatthu*, or main body of the Jātaka.

Once the Bodhisattva was born as the son of a Brahmin in the kingdom of Kāsi. When he came of age, his father, a lawyer by profession, entrusted him with his great jewel. Together they set off across India until they came to Varanasi, where Brahmadatta was king. The gatekeeper provided them a meal in his house, after which they inquired after lodgings for the night. It was quite late, and they could find nothing available. They were told of a certain abandoned house outside of the city gates. However, they were strongly advised against staying there because it was haunted by a *yakkha* goblin[7].

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[7]The text refers to this individual as a *yakkha*. The term *goblin* is used by Cowell in the JT, and this seems to be an appropriate translation for this particular *yakkha* given his behaviors and appetites. Cowell uses terms such as *goblin, goddess, elf, gnome, sylph, fairy, demon, spirit, yakkha*, etc. somewhat promiscuously to translate Pali nomenclature such as *devatā, kinnara*, or *yakkha*, etc. The term he applies depends upon his own reading of the individual's character. Where the individual is of a more civilized and friendly disposition he tends to use words like *fairy* or *goddess*. The more misanthropic individuals become *demons, goblins, etc.* See, for example the *devatā* he translates as *fairy* in the *Kaṇḍina-Jātaka*, no. 13, JT Vol. I, pp. 42-43); PJ Vol. I, pp. 153-56. He uses *goddess* for *devatā* in the *Mūgapakkha-Jātaka*, no. 538, JT Vol. VI, p. 3; PJ Vol. VI, p. 4. The *kinnara* in the *Mahāummagga-Jātaka* he also calls a *fairy*. (no. 546, JT Vol. VI, p. 217; PJ VI, p. 422). This flexibility in translation is helpful in reflecting the range of meaning of the original terms, however, words such as *goddess, elf, gnome, sylph, fairy, demon*, etc., have their own connotations deriving from a very different background of history, culture and mythology. Unlike Cowell, I am therefore noting the original term when employing translation terminology such as *goblin*.

The Bodhisattva said to his father: "Don't worry about any goblin. I will take care of him and bring him groveling to your feet." Speaking in this way, the Bodhisattva convinced his father. Together they proceeded to the haunted house, and the father laid down on the bed.

Now the goblin who haunted this house had received it in return for twelve years of service to the goblin (*yakkha)* king, Vessavana. The terms under which Vessavana had granted him rights to this dwelling were carefully specified. He was allowed to eat any human who entered the house but who did not follow the sneezing protocol. That is, if one person sneezed, the other must say, "Long life to you!", and the person who sneezed must respond, "Long life to you, too," or words to that effect. If this procedure was not followed, the goblin was free to devour the people.

The goblin lived up on the central rafter of the house. Anxious to get the Bodhisattva's father to sneeze, he raised up a cloud of fine dust and, by means of his magic powers, made it enter into the father's nostrils causing him to sneeze. The son did not wish him "Long life," so the goblin eagerly began to descend from his perch for his meal.

Perceiving this, the Bodhisattva thought "This must be why my father sneezed. Undoubtedly this is a goblin who devours all who fail to say, 'Long life to you!'" Turning to his father, he said, "Gagga, may you live one hundred years, and then twenty more! May no goblin ever devour you, so that you live a hundred years more!" The goblin thought, "Well, it seems I cannot eat this one, because he did say, 'Long life to you,' but now I will eat his father."

As the goblin approached, the father realized what was happening, and quickly said to his son, "May you also live for a hundred years, plus twenty more! Poisoned be the goblin's food! Dear son, live a hundred years more."

The goblin, hearing these words, turned away, thinking "Now it seems I can't eat either of them."

Then the Bodhisattva challenged him:

"O goblin, tell me how it is that you dare to eat people who come to this house?"

"I earned the right to do so from my twelve years of service to Vessavana." he responded.

"Do you eat everyone who enters here?"

"No. I can only eat those who fail to say 'The same to you!' when someone wishes them 'Long life!'"

"O goblin!," said the Bodhisattva, "Due to your wicked actions in former lives you have taken birth in this terrible, cruel form, a bane to living beings. If you now continue to act in this vicious manner, you will go from darkness to greater darkness! I exhort you, from this moment on, never again indulge in wicked activities such as murder!"

Speaking in this manner, the Bodhisattva subdued the goblin. Filling him with a great terror of the torments of hell, he established him in the Five Precepts[8], and made him as obedient as an errand-boy.[9] The next day, when the people saw the docile goblin with the Bodhisattva and learned how he had subdued him, they rushed to inform the king.

"Your majesty!" they announced, "The goblin has been subdued! A man has come who has made him as obedient as an errand-boy!"

The king sent for the Bodhisattva, and raised him to the rank of commander-in-chief, and heaped honors upon his father. The goblin was then given the position of tax collector.[10] In the end, the Bodhisattva established the goblin in the Bodhisattva Precepts[11] and after giving charity and engaging in many other meritorious activities, he passed away to swell the ranks of heaven. The epilogue of the Jātaka states that the Buddha told this story to explain the origins of the custom of answering the "Long life to you!" wish with the "Same to you!" response.

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[8]The Five Precepts (pañca sila) are the minimum ethical restraints or vows which the lay Buddhist traditionally accepts. Their formal acceptance constitute the vows of the Buddhist lay person (upasaka). They consist of the vows not to 1) destroy life; 2) take what is not given; 3) engage in sexual misconduct (e.g., rape, adultery, homosexual acts, etc.); 4) tell lies; 5) consume intoxicants (alcohol, non-medicinal drugs, etc.).

[9]*pesanakārakaṃ.*

[10]*balipaṭiggāhakaṃ.*

[11]The goblin was first given the Five Precepts, and now is established in the Bodhisattva vow which entails a commitment to dedicate himself to the salvation of all beings.

Having presented this summary of the *Gagga Jātaka,* some key elements may be examined to contribute to the theme of Māras and Māra-like dæmons in Pāli Buddhism. The text says that the father, Gagga, entrusts his son, the Bodhisattva, with a valuable jewel.[12] The jewel, a metaphor of power and good fortune, appears nowhere else in the narrative. Its mention at the beginning of the text is consistent with the fact that the Bodhisattva carries the force of the action. Gagga, although he is the father, is really the student both in this life and at the time of the *paccuppannavatthu* as Kassapa. In the *Gagga Jātaka,* he gives the jewel to his son, and then follows his lead somewhat passively.

In the Jātakas, a jewel usually represents that which is of the greatest value both in the sacred and mundane realms, depending upon the context.[13] As a symbol of the Bodhisattva's altruistic resolve to attain the highest Enlightenment (*Bodhicitta*), or simply as a metaphor for great worldly and/or sacred power this jewel may be associated with the Bodhisattva's power and mastery of every situation. He is not in the least intimidated by the prospect of sharing a haunted house with a goblin which has terrorized the inhabitants of the great city of Varanasi. He welcomes the opportunity and promises to bring the goblin to grovel at his father's feet. Not only does he subdue the goblin, making him as obedient as an errand-boy, but he secures gainful employment for him as a tax collector and establishes him on a path to spiritual transformation. He first gives him the Five Vows of the Upasaka and finally establishes him in the practice of a Bodhisattva.

This demonstrates the general characteristic of mobility in the Buddhist view of goblins or any type of dæmons. They are viewed within the context of one of the major themes of Buddhism: the instability and mutability of all life in the *saṃsāra*. In this birth one may be a human, in the

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[12]*maṇi*

[13]Jewels in the Jataka may be symbolic of that which is of greatest value in both the sacred and mundane realms. See, for example, the jewels mentioned in the *Ayoghara-Jātaka* (JT. Vol. IV, p. 306); Buddha, Dhamma, and Sangha are commonly referred to as the Three Jewels (for example, in the *Bhikkhā-Paramparа-Jātaka,* JT. Vol. IV, p. 232.).

next a dæmon, deity, animal, etc., depending upon the nature and force of one's individual karma. This wandering from one life-form to another is fundamental to the Buddhist view. It is included in the first sermon of the Buddha, taught after his attainment of Buddhahood to the five disciples in the deer park of Sarnath, coming under the heading of the first of the Four Truths of the Ariyans (*Cattāri Ariyasaccāni*).

Gagga, the father of the Bodhisattva in this Jātaka, is a lawyer. This sets up a sub-theme of the narrative involving legalistic technicalities. The goblin here is concerned with contracts and their fulfillment in exacting, literal terms. This is characteristic of dæmons in much of Indian and Tibetan lore. They are part of the greater society of *saṃsāra*, which includes the beings of all six realms, viz., the gods (*deva, lha*), demi-gods (*asura, lha ma yin*), humans (*manusya, mi*), animals (*tiryañca, dud 'gro*), hungry ghosts (*preta, yi dvags*), and hell beings (*naraka, dmyal ba*). They are subject to the same inexorable laws of moral causation (karma) and pathological mental states (*kleśa*) as all other beings. They have the kings, rulers, administrators, etc. Their behavior is regulated and restricted by their rulers, administrators, etc. The goblin in this Jātaka is under contract to Vessavaṇa, the King of the *Yakkhas*[14]. This contract restricts his activities in very precise terms.

Although most human beings, in Buddhist cultures, may be ignorant of the precise laws and constraints which govern *yakkhas*, it is undoubtedly reassuring for them to think that they are indeed governed and constrained. Terror and insecurity are often associated with the unknown, especially when the unknown is sensed to be chaotic and uncontrollable.

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[14]Vessavaṇa, as already noted, is the Goblin King, ruler of the *Yakkhas*. He is one of the Four Great Heavenly Kings (*Cātummahārājāno*), the Lords of the first tier of heavens in the Buddhist cosmos. His heavenly realm is populated largely by *yakkhas*. This seems to suggest that *yakkhas* are included among *devas*, however, that does not appear to be the case. The exact placement of *yakkhas* in the six realms of the Buddhist cosmos has proven somewhat difficult to specify, as *yakkhas* may be found in descriptions of *petas*, *devas* as well as *asuras, etc.* My informants in both the Theravada and Mahayana traditions seem to agree that *yakkhas* do not fit neatly into any of the six realms, but are variable in their location.

Vessavaṇa, king of the *yakkhas*, is a lord among the *devas*, as well as being, at least for the Mahāyāna, a Bodhisattva. As such, he governs all *yakkhas*, including those who are flesh eating goblins as well as kind and friendly dæmons. This may serve as a reassuring element for Buddhists in their concerns with *yakkhas*. If they give rise to worries or difficulties, Vessavaṇa may be appealed to through ritual and prayer. He may be expected to respond in accordance with the laws associated with Buddhist practice.[15]

The appeal of Vessavaṇa is related to the manifold dangers which are beyond the understanding and control of the ordinary person. There are many causes of death, injury and misfortune which are hidden from the view and beyond the influence of humans even in the modern world where science and technology have dominated much of the natural world. In the time of the Jatakas, the natural world was perhaps much more alive with powerful and mysterious forces. To answer a companion's sneeze with a blessing for health or long life was popular then as it is today. A sneeze can be a sudden reminder of vulnerability and mortality. The wish for a long life, and it's answering wish, may serve to help restore the sense of well-being and control which the sneeze disturbed. The goblin in this Jātaka may represent the hidden dangers of the world which are beyond human control, and which threaten to bring harm, misfortune death, etc. Vessavaṇa is the master of these dangers. As master of these entities, he can serve as an object of human supplication by those who wish protection.[16]

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[15]These laws may vary according to the specific tradition of Buddhism (e.g., Theravadin, Tibetan, etc.). However, there is always some way to appeal to Vessavaṇa, and some reason to expect positive results because of his power over dæmons and his favorable disposition towards the followers of Buddhism. See the discussion of Vessavaṇa in the Introduction.

[16]Vessavaṇa is a Sotapanna in both the Mahayana and Pali Buddhist traditions. Being a Sotapanna in the Mahayana necessarily entails being a Bodhisattva as it is included within the Bodhisattva path. The question arises as to why Vessavaṇa, possessing this religious status, would not simply stop goblins from engaging in all such activity. It seems that even though Vessavaṇa is king of all *yakṣas*, as well as of numerous other dæmons, he has limited administrative and military powers, and cannot stop them from consuming their habitual foods, such as human flesh. He can impose various restrictions

The status of Vessavaṇa is held for a period of some ninety thousand years.[17] The *yakkhas* who serve under him also will move on to other lives, better or worse according to their karma. The psychological implications of this for the Buddhist are significant. Many fears may be centered around perceived dangers emanating from these *yakkhas*. However, Vessavaṇa, a *Sotāpanna* on the Buddhist Path, is in charge of them. Although he cannot keep them altogether from harming living beings, he can regulate and restrict this harm. Furthermore, *yakkhas* can always be changed into harmless or even helpful beings by skillful interventions.

The accounts in the Jātaka and other sacred Buddhist texts of characters such as the dæmon in the *Gagga* provide inspiration for the Buddhist practitioner. The moral transformation of an extremely wicked character is more inspirational than the redemption of a less evil character. This is because human beings may be tremendously burdened by subjective perceptions of internal evil. Such a negative self-image can be painful and debilitating to an individual. Identification with the character in a sacred text, such as this goblin, can provide the promise of the possibility of redemption, as well as indicating the path to it.

The belief that no being in the cosmos is so irredeemably depraved and evil that he or she will not eventually change is clearly presented in the Jatakas and throughout Buddhist literature. The process of birth and death in the *saṃsāra* entails continuous change from one life-form to another as determined by karma. The Jatakas illustrate how the engagement in evil deeds, that is, any activities motivated by pathological mental states (*kleśa)* produces bad karma which leads to birth in lower realms of *saṃsāra*. A

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and regulations, etc., which have the effect of limiting, to some degree, their activities. Vessavaṇa may restrict goblins, for instance, so that they devour only rude people who do not show proper etiquette when someone sneezes. He can restrict them to a certain area, such as one house or a specific area of land beyond which they cannot hunt (*e.g.*, see the *Padakusalamāṇava-Jātaka* below). Though all *yakkhas* are his subjects, some may not always be under his control. The vicious *yakkhas* of the *Maitrībala-Jātaka*, for example, are identified as criminal goblins who are fugitives from Vessavaṇa's control. See: *Maitrībala-Jātaka*, ST no. VIII, pp. 55-71.

[17] Malalaserkera, *op. cit.*, p. 948.

lower rebirth entails more misery and less freedom. A living being migrates from a lower realm to a higher when the karmic results of misdeeds have been sufficiently used up through suffering, and the results of former good karma then begin to manifest. In this way *saṃsāra* has a balancing function which consumes bad karma through the torments of the hell realms and *preta* realms, etc. and uses up good karma through the extreme delights of the heavenly realms. Neither good nor evil ever continue to build up or concentrate in one individual within *saṃsāra*. The Buddhist view of the cosmos is one of continuous change, with no being within *saṃsāra* ever becoming completely and irredeemably good or evil.

In psychological terms this indicates that there is nothing within the individual psyche which is so evil or noxious that it cannot be purified. That is to say, neither on the cosmological level nor in the context of the individual being is there any locus of absolute, irredeemable evil. All evil is conditional. Like all other phenomena, it arises from the coming together of causes and conditions. It exists and functions only in dependence upon them, and subsides when they are removed or used up.

The concept of *saṃsāra* entails the change from good to evil and visa versa. Like evil, good within *saṃsāra* is conditional and temporary. Just as no being can be so evil as to permanently fall into a hellish existence, no amount of good within *saṃsāra* can lead to permanent happiness. All happiness within *saṃsāra* thereby takes on the sinister character of the misery of change (*vipariṇāma-dukkha*) described as the second of the three aspects of *dukkha*, that is, of misery as presented in the first of the Four Noble Truths.[18] Worldly happiness is seen as illusory and seductively evil. The search for pleasure and happiness within *saṃsāra* is identified with the figure of Māra. As the most powerful and privileged of all saṃsaric beings, Māra exemplifies the greatest happiness within *saṃsāra*, which results from the greatest accumulation of good karma. In saṃsaric or worldly terms,

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[18]The misery of change (*vipariṇāma-dukkha*) refers to all states of worldly happiness. They are seen as inherently miserable because their instability and impermanence leads inexorably to manifest misery. See Walpola Rahula, *What the Buddha Taught*, (Grove Press: New York, 1959) 19-20.

Māra is the most virtuous of all beings. In Buddhist terms, he is the most evil. He attempts to seduce or tempt the Bodhisattva with *saṃsāric* pleasures and states of grace which represent the highest good to the worldly person. The concepts of good and evil are in this manner radically altered.

The evil of the goblin in the *Gagga-Jātaka* is trivial when compared to Māra. The goblin has very little ability to obstruct the Bodhisattva, and no interest whatsoever in whether he is a Bodhisattva or a non-Buddhist as long as he provides a meal. His obstruction to the Bodhisattva appears crude and physical when compared to some of the subtle psychological techniques of Māra's temptations and obstacles. However, Māra does resort to violent confrontations when more subtle strategies fail.[19] The goblin therefore represents one aspect of Māra which the Buddhist practitioner must overcome.

This aspect of Mara may be associated with extroverted psychological traits. It is characterized by direct physical confrontation which relies upon strict, uniform and logical rules of engagement. The Bodhisattva, representing the normative Buddhist practitioner, overcomes this masculine challenge by means of a clear knowledge of the rules and structures involved. This knowledge gives him strength and a fearless attitude which allows him to respond to the challenge in an active and effective manner. When combined with his great compassion, this allows him to redeem the goblin rather than simply defeat him.

The goblin's extroverted psychopathology involves anti-social personality traits whereby he feels entitled to attack, kill and eat people with no sense of remorse.[20] The Bodhisattva answers this by means of

[19]Mara's attempts at persuasion and temptation are frustrated and give way to violent attacks in *Buddhacarita*, Canto XIII, especially verses 9-18. See: Aśvaghoṣa, *Buddhacarita*, Sanskrit text Edited by E.H. Johnston, (OBR Corp: New Delhi, 1972) 145-156.

[20]The features of the Antisocial Personality Disorder, which is also known as a psychopathic or sociopathic personality, include a pattern of: cruelty to other people; physical confrontations and fights with others; assault and robbery; failure to conform to social norms with respect to lawful behavior; pursuing an illegal occupation; and lacking remorse for having hurt, mistreated, or stolen from another. See: *Diagnostic and Statistical*

compassion. Compassion is selfless concern with the welfare of others which cannot abide their suffering. This is just the opposite of the anti-social (i.e., sociopathic and psychopathic) attitude. A significant implication of this Jātaka is that the antidote to anti-social tendencies is always compassion whether those tendencies arise in external enemies or within the practitioner's own heart.

The Padakusalamāṇava-Jātaka[21]

The *Padakusalamāṇava-Jātaka* presents a complementary aspect of Māra associated with introverted psychological dynamics. Like the goblin of the *Gagga Jātaka*, the dæmoness in this account is a *yakkha* who subsists on human flesh. Like him, she has no intention of obstructing the Bodhisattva's Path as such, but does so because of her own pathological agenda. Her obstruction of the Path arises out of her uncontrolled emotional attachment to the Bodhisattva.

The Bodhisattva's challenge here is to control his inner emotional attachment to the dæmoness while addressing the outer contingencies arising out of her attachment. His Path will be obstructed if he fails to effectively address either type of attachment. The goblin's anti-social pathology was effectively countered by it's opposite, the Bodhisattva's compassion. The dæmoness' attachment, and the Bodhisattva's sympathetic attachment are countered by detachment, the standard Buddhist antidote for worldly desires.[22]

The *dramatis personæ* of the *Padakusalamāṇava-Jātaka*:

—In the *paccuppannavatthu* (story of the present):

1. The Buddha

Manual of Mental Disorders (DSM III-R), Third Edition - Revised, (American Psychiatric Association: 1987) 342-346.

[21] JT. Vol. III, 298-306. (Jataka No. 432).

[22] Detachment is the complete eradication *(pahātabba)* of worldly desire or attachment *(taṇhā)*. This is the salient characteristic of *nirvāṇa* which is therefore also called *taṇhākkhaya*, the extinction of desires. See: Rahula, *op. cit.*, 35, 50.

2. A boy skilled in tracking

3. the boy's father

—In the *atītavatthu* (story of the past):

1. The Bodhisattva

2. His father, a Brahmin

3. A queen who is reborn as a horse-faced *yakkha* dæmoness

4. Brahmadatta, King of Benares

5. Vessavaṇa, King of the Yakkhas
   and Buddhist deity of Abundance, etc.

6. An unnamed King of Benares, with his family priest and subjects.

—In the *samodhāna* (disposition):

1. The Bodhisattva is later reborn as Śakyamuni.

2. The father is later reborn as Kassapa.

The *Padakusalamāṇava* begins with the *paccuppannavatthu* where the Buddha is asked by a father about his son's uncanny ability to track footsteps. The Buddha responds with an account where he, in a former life, possessed this type of power. This *paccuppannavatthu*, as with many others, seems gratuitous. This father is noting, with evident pride, that his son possesses a remarkable ability. The Buddha is portrayed as making light of this, saying that when he was a young Bodhisattva he could do much better than that. This introduces the main story (*atītavatthu*), but otherwise adds little to the meaning.

In *atītavatthu* of the *Padakusalamāṇava-Jātaka* Brahmadatta is the king of Benares. His queen-consort commits adultery. When questioned by the king, she takes an oath to prove her innocence: "If I have sinned against you, may I become a horse-faced dæmoness (*assumukhi yakkhini*)." After her death she is indeed born as a horse-faced dæmoness, and lives in a rock-cave at the foot of a mountain in the midst of a vast forest. She lives by catching and devouring travelers who pass on the road which traverses the area. She had served Vessavaṇa for three years, thereby obtaining the right to eat people in this particular place. Vessavaṇa has restricted her to

this area which is exactly thirty leagues long by five leagues wide, bounded by a river on one side.

Horse-faced dæmonesses are found elsewhere in Buddhist literature. In the *Petavattu*, the motif of adultery leading to unfortunate rebirth is seen in the account of *Kumārapeta*.[23] In the *Kaṇṇamuṇḍapetavatthu* there is a narrative which is even more similar to the present Jātaka. It also begins with a woman committing adultery, then denying her guilt and swearing to her husband "If I am guilty, may I be constantly devoured by a vicious dog in my future life". After death, she suffers in her rebirth according to this vow.[24]

Wendy O'Flaherty mentions the *Padakusalamāṇava-Jātaka* in her discussion of the horse-faced dæmoness. She presents other examples from Vedic and post-Vedic mythology which provide some background for the aggressive, destructive, and sexual connotations of this type of dæmon in Indian religious traditions.[25] However, O'Flaherty focuses primarily on the meaning of this motif in Hinduism. In that context the significance of these dæmonesses is closely tied to mythological and doctrinal elements somewhat removed from those of the Buddhist world.

A characteristic of the Buddhist usage of this dæmonic form is an emphasis on its human and psychological implications, as well as doctrinal points concerning karma and rebirth. The character of this horse-faced dæmoness is developed in the narrative from her former life as a human being through her present rebirth as a *yakkha*. The reader is presented with a great deal of intimate material regarding her thoughts and emotional

[23]Cited by Bimala Churn Law in *The Buddhist Conception of Spirits*, (Bhartiya: Varanasi, 1974) 69-70.

[24]*Kaṇṇamuṇḍapetavatthuvaṇṇanā* in the *Paramatthadīpanī nāma Petavatthu-aṭṭkathā* of Dhammapala. Trans. as *Elucidation of the Intrinsic Meaning* by U Ba Kyaw, (PTS: London, 1980) 158-167.

[25]Wendy Doniger O'Flaherty, in *Women, Androgynes, and Other Mythical Beasts* (Univ. of Chicago Press: 1980), devotes a section (IV: pp. 149-282) to her survey of "Cows and Mares" in world mythology. This provides information on Indian, as well as Norse, Irish, etc., mythic usage of horses, horse-dæmons, etc. O'Flaherty traces the concept of the destructive, devouring horse-faced dæmoness to Vedic horse sacrifices, etc., (p. 216).

reactions. She is not just a devouring dæmoness, but an ardent lover, an energetic homemaker, and a doting mother.

The *atītavatthu* begins with a situation where a human being is reborn as a dæmoness as a result of previous actions involving sexual avarice and infidelity, as well as a broken vow. This rebirth as a dæmoness is presented as a consequence of a perjury associated with the negative effects of sexual avarice. Such a process is consistent with Buddhist views of karma and rebirth. This queen-consort is guilty of sinful behavior associated with excessive concupiscence which would be expected to contribute to an unfortunate rebirth.[26] Also emphasized in this account is the force of her perjury in making a false vow.

The vow taken by the queen is taken solemnly in front of another person and concerns something of great personal consequence. She is not making this pledge in a casual manner. It may be assumed that she has a significant sense of belief in the power of such vows and relies upon it to help extricate her from a very difficult situation with her husband, the king. He apparently takes her at her word and she is left with the burden of an unwanted and false vow. She presumably cannot give her vow back to the king without very grave consequences.

At the time of her death, the queen is still holding this vow. The vow is associated, in general Buddhist theory, with the force of karma which accompanies an individual at the time of death[27]. Having left behind the physical body and all other possessions and attributes of the former life, at death only karma and such subtle things as vows accompany the elements

[26] Adultery is a violation of one of the five vows of the Buddhist lay person (*pañca sila*). It is included among the sins which arise from excess desire (*raga*). When committed habitually or to excess, it would be associated with rebirth in a situation where one suffers from deprivation and isolation, lacking close and fulfilling interpersonal relationships, etc. This follows the principle of karma and rebirth whereby the conditions of rebirth are consistent with the nature of ones former deeds. This is called 'the similarity between the act and the result (*kamma sarikkhatā*). See: Gunapala Dharmasiri, *Buddhist Ethics* (Golden Leaves: Antioch, CA, 1989) 37-38.

[27]This would have to be part of the fourth of the five *khandhas*. viz., the aggregate of mental formations (*saṅkhārakkhandha*).

of consciousness to be reborn. Without the stabilizing influence of the gross physical body and its familiar material environment, these subtle forces exert tremendous influence. The queen is burdened with this vow at the time of death so that it becomes a major factor in the determination of the nature and circumstances of her subsequent birth.

As a didactic technique within the Buddhist religious setting, this narrative clearly carries the message of the power of the vow and the terrible consequences of breaking it. The vow is a important device in the structure of Buddhist morality and religious practice. The *pratimokṣa* vows taken by the various categories of monks, nuns and lay persons are the basis of Buddhist religious culture. The grim consequences faced by this errant queen illustrate the importance of the vow to monastic as well as lay disciples. The vow provides structure and continuity to Buddhist practice. It takes on a life of its own, providing a sense of stability which is vital in this religious system which denies the ultimate reality of common worldly conceptions such as that of an independent, unchanging self or soul (*attā; ātman*).

The vow becomes perhaps the core of an individual's conscious identity. For a Bodhisattva or other religious practitioner the vow becomes the nucleus of spiritual life. Clinging to the vow, a Buddhist practitioner bases behavioral decisions upon it rather than upon principles of social role or pleasure, and proceeds accordingly on the path to the religious goal. Losing the vow, identity and integrity are lost. The queen, of course, is not portrayed as a Buddhist practitioner, but her plight illustrates a view of the power and universality of the vow as an important psychological structure.

This loss of identity and psychological integrity is dramatically illustrated by the queen's fall from human to dæmoness.[28] Extrapolating

[28]The transition from human to dæmon, or to any other life form, would be determined by the force of ones *kamma*, and would occur at the time of passing from one lifetime to the next. This Jataka illustrates the ease with which a human may become a dæmon. The *Gagga-Jātaka* and the *Khadiraṅgāra Jātaka* illustrated how easily a dæmon or dæmoness can become part of the human world. In both of those Jatakas, all that was needed was a moral transformation. This may be related to the various special powers said to be

this into a Western psychological idiom, the corruption of the vow may be associated with a loss of personal identity. This is a principal element of a clinically recognized mental illness. Whereas Māra and many other figures who assume a Māra-like role[29] are examples of psychopathology in the realm of Buddhist psychology, they may have no features which suggest psychopathology in the Western clinical sense. They may possess substantially integrated personalities which function effectively in the ordinary world.

The queen/horse-faced dæmoness, like the anti-social goblin in the *Gagga Jātaka*, is an example of an individual who is pathological from both

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characteristic of dæmons, especially *yakkhas*, such as the ability to take on any physical form.

The dæmoness in the *Khadiraṅgāra Jātaka*, while normally invisible to humans, readily took on a human appearance when presenting herself to Anatha-piṇḍika, etc. There appears to be no indication that she had any other reason to maintain a humanoid appearance, or to become more a part of the human race. Her divine or semi-divine status as a *devatā* served her well not only in perpetrating her mischief, but in her transformation and attainment of the status of Stream Entrant.

In the *Gagga-Jātaka*, the dæmon appears to join the human race at the end of the narrative when he gains employment with the local government. It may be that he has retained some of his identity as a dæmon and is being employed as a tax-collector by the human king precisely because of his dæmonic qualities. It may be recalled that the dæmonic qualities of the *devatā* in the *Khadiraṅgāra Jātaka* made her an effective debt-collector when she pursued Anatha-piṇḍika's debtors.

There are also instances of humans who through a negative moral transformation become dæmon-like while retaining their human form. The story of Aṅgulimala is a well known example of a human behaving in a manner usually associated with dæmons, such as murdering large numbers of people. Aṅgulimala, however, does not devour his victims. A large appetite for human flesh appears to be a common, but not universal, characteristic of dæmons. Aṅgulimala, who killed nine-hundred and ninety-nine people before his conversion by the Buddha, is mentioned in the *Mahā-Kaṇha-Jātaka* (JT Vol. IV, p. 112). For a more complete account, see: Hardy, *Manual of Buddhism*. p. 249. In each of these instances the transformation from human to dæmon, or from dæmon to human or to animal, *deva*, or any other life form is never complete until the body of this life is left behind at death and the new one acquired at the time of rebirth.

[29] Māra-like roles are assumed by such figures as the *devatā* dæmoness in the *Khadiraṅgāra Jātaka* and King Śuddhodana in his obstruction of the Bodhisattva's renunciation.

the Buddhist and Western psychology perspectives. The Buddhist category of psychopathology is associated with the term *kleśa*.[30] Those beings whose modes of thought and feeling are dominated by *kleśas* remain bound to the round of birth and death (*saṃsāra*).[31] Those considered pathological in the Western sense would form a small subset of these. Buddhist psychology focuses little on many of the major mental illnesses treated by Western clinical psychology. Individuals whose ability to function within the ordinary world is so impaired as to merit a major clinical diagnosis are extremely unlikely candidates for success on the rigorous path of Buddhist *ascesis*. Major clinical syndromes may be understood as cases of extreme powerful and active *kleśas*. Before one can begin to eliminate *kleśas*, they must first be brought within normal limits. Those characters in the Jatakas, for instance, who appear to suffer from major clinical syndromes, are typically left behind in the action, and are not seen as obtaining any significant progress on the Path. This will be seen presently in the figure of the Horse-faced Dæmoness.

The *Padakusalamāṇava-Jātaka* continues with events which further demonstrate the pathological characteristics of this type of dæmon (and this aspect of Mara). The Horse-faced Dæmoness continues to live in her cave and to attack and devour travelers on the road through her preserve. One day a young Brahmin comes down the road. The Horse-faced Dæmoness seizes the Brahmin and returns towards her cave. By the influence of her close contact with this man, a sense of passion is aroused in her. She conceives a desire for the Brahmin, and instead of devouring him, she takes him as her mate. She appears to be very devoted to him, providing him with clothing and food from the caravans she attacks. She continues to sustain herself on the flesh of her victims. Whenever she travels abroad, she

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[30] The *kleśas* (desire, hatred, ignorance, pride, jealosy, doubt, etc.) are termed *pathological mental states* from the viewpoint of Buddhist psychology as they are the states of mind responsible for the *saṃsāric* condition. Their complete elimination results in liberation from the *saṃsāra*.

[31] This would include all but the elite among Buddhist practitioners.

first seals up the cave entrance with a large boulder for fear her husband will wander.

The Bodhisattva, passing from a former existence, seeks a new birth and enters the womb of this Horse-faced Dæmoness. After he is born, she is filled with love for both her husband and her baby and takes excellent care of them. In time the child grows into manhood. By this time, she is closing up both her husband and son in the cave when she has to leave home. However, one day, when she is gone, the Bodhisattva pushes open the door. When his mother returns, he explains to her that they cannot be closed-up and shut off in the darkness like this. Out of love for her son she remains patient and does not say a word.

As time passes, the Bodhisattva questions his father as to why his face is so different from his mother's. The father explains, "Your mother is a dæmoness, and lives on human flesh, but you and I are humans."

"Then why do you and I continue to live here?" he asks. The father explains that the dæmoness will surely devour them both if they attempt to leave. The Bodhisattva reassures his father that he will take full responsibility for their safe return to the haunts of men. The next day, after the Horse-faced Dæmoness has gone on her rounds, the Bodhisattva leads his father away. In the evening the she returns and finds them gone. She rushes forward with the swiftness of the wind and quickly overtakes them. "My dear husband, why did you run away? Is there something you lack?" she asks.

"My dear," he responds, "please do not be upset with me. Your son has carried me off."

Due to her great love for her son, she again says nothing, but treats them with great courtesy, returning them to the cave. Now the Bodhisattva decides that the only way to escape is to figure out the exact limits of her authority and then go beyond them. So one day he tricks her into showing him the precise limits of her authority. Several days later, she again goes off into the forest. The Bodhisattva takes his father up on his shoulders and soon arrives at the bank of the river which forms the boundary of the

territory. Horse-faced Dæmoness discovers their absence and sets off in hot pursuit.

The Bodhisattva, carrying his father, reaches the middle of the river just as his mother arrives at its bank. Realizing that they had passed beyond the limits of her authority, she stands on the river bank and cries, "My dear child, please come back here with your father! What harm have I ever done to you? In what way did I fail you? Please come back, do not do this to me! Please come back to me!"

"Mother!" he says, "we are humans. You are a dæmoness. We cannot continue to stay with you."

"Then will you never return?"

"No, mother, we will not."

"Then if you will not return," she says, "I fear that you will not be able to survive in the harsh world of humans with no way of making a livelihood. I possess a wish-fulfilling jewel [*cintāmaṇi*] and the knowledge of how to use it. By properly employing it, you will be able to track the footsteps of any person, even after the lapse of twelve years. This will enable you to make a good livelihood. Now, my dear son, take this most precious charm."

Because of her great love for her child, though she is overcome with grief and sadness, she gives him the valuable charm. The Bodhisattva, still standing in the midst of the river, receives the jewel. Saluting her, he calls out, "Farewell, mother!"

The Horse-faced Dæmoness then says, "If you will not return, my child, I can live no more." Saying this, she beats her breast and, overcome by misery, falls down dead on the spot with a broken heart. The Bodhisattva, realizing that his mother is now dead, calls to his father. Together they make a funeral pyre and cremate her body. When the flames have all died down, he makes offerings of beautiful flowers, and weeping and lamenting, proceeds on to Benares with his father.

There are two related themes in the central conflict of this Jataka. These are Māra's obstacles to the Bodhisattva (or any Buddhist yogin) which 1) obstruct his renunciation and 2) entice him with sex or sexually

related temptations. The first is more general and inclusive. The second may be understood to be included as a special and particularly problematic instance of the first. The obstruction of renunciation is a primary function of Māra as leaving behind the pleasures and comforts of the home, and in the larger sense, attachment to the world, is the primary requisite for the Buddhist path to Liberation and Buddhahood. The theme of the Bodhisattva overcoming resistance to his leaving home and renouncing worldly attachment is found throughout the Jātakas[32] and other hagiographic materials. In the *Lalitavistara* and other accounts of the Buddha's life, this is the theme of most of the text leading up to the Bodhisattva's commencement of austerities in the forest[33]. Here the Buddha's father, King Śuddhodana, plays the role of Māra in obstructing his going forth on the Path. King Śuddhodana's motivation is similar to that of the Horse-faced Dæmoness in selfishly trying to keep the Bodhisattva at home. This is analogous to Mara who attempts to keep his subject within his realm (i.e., *saṃsāra*).

This parallel, which may be extended to similar cases throughout Buddhist hagiographic materials, may be shown as follows:

Dæmon	Prison
Māra	*saṃsāra*
King Śuddhodana	royal palace
Horse-faced Dæmoness	jungle cave

In each case the "dæmon" is motivated by selfish concern, wishing to possess the Bodhisattva, without knowledge of, or concern for the his ultimate best interests. King Śuddhodana and, perhaps to a lesser degree, the Horse-faced Dæmoness, seem to have the Bodhisattva's best interests in mind in contrast to Māra. However, the pernicious effect of their efforts and the Bodhisattva's determined response are much the same.

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[32]In the *Jātakas*, see for example: ST no. II (pp. 8-19); no. VIII (pp. 55-71); no. IX (pp. 71-93); JT Nos. 499; 547.

[33]See Nicholas Poppe's translation of the *Lalitavistara: The Twelve deeds of Buddha.* (University of Washington Press: Seattle, 1967), especially chapter VI, 111-133.

To this list of parallel dæmons and prisons may be added elements pertaining to the second theme mentioned above, that is, sexual enticements. These are included within the greater category of obstacles to renunciation and are certainly used by Māra, King Śuddhodana, and, in an Oedipal manner, by the Horse-faced Dæmoness. Māra sends his seductive daughters,[34] King Śuddhodana sends "women with glamorous bodies, more beautiful than the daughters of the Bodhisattvas and the gods",[35] and the Horse-faced Dæmoness' obstructs the Bodhisattva's progress in a manner which suggests unconscious sexual dynamics. The underlying and perhaps Oedipal sexual dynamics of the situation are suggested in the imagery of the womb-like cave in which the Bodhisattva is imprisoned. More explicitly, the sexual aspect of the Horse-faced Dæmoness is emphasized in the adultery or sexual incontinence of her former life. This is a powerful statement of the pernicious nature of sexual over-indulgence as well as an indicator of one of this dæmoness' most salient qualities. Her sexual avarice is further emphasized in her capture of the Bodhisattva's future father, and her usage of him for sexual purposes.

Horse-faced women are seen elsewhere in Indian lore. Philip Rawson, for instance, notes "The horse-headed female (yakṣa) is a familiar Indian night-time bogey, who carries men off for sexual purposes"[36] Wendy O'Flaherty mentions this Jataka in her discussion of "the lascivious, destructive mare" who appears as "a dangerous seductress" in the *Ṛg Veda* and becomes an erotic theme in Indian art and religion.[37] Sexual indulgence, in the world of the Jatakas, is one of the primary obstacles to the Bodhisattva's progress. The practice of sexual abstinence (*brahmacarya*) is the

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[34]*Ibid.*, 157-160.

[35]*Ibid.*, 111, 118.

[36]Philip Rawson, Erotic Art of the East (New York, 1968) p. 73 and plate 42. Cited in O'Flaherty, *Op. cit.*, 216.

[37]*Ibid.*, (O'Flaherty), 216.

very first law for the Buddhist monk, the violation of which is a major offense (*pārājikā*) which irrevocably removes him from the community.[38]

In the present Jātaka, the Horse-faced Dæmoness is portrayed as the ruler of the forest and the bread-winner of the family. The Bodhisattva's father appears to serve her only for sexual purposes. The young Bodhisattva clearly grows up in, and escapes from, a highly sexualized environment. The imagery of the jungle cave in which he and his father reside and are sealed within every day suggests entrapment in the womb. This negative mother image is a major theme Western psychology as noted by Erich Neumann: "...mysteries of the Terrible Mother" are based on her "devouring-ensnaring function", whereby she draws the life of her victim, whether child, mate, or otherwise, back into herself. Neumann views her womb as a "devouring maw" which serves to imprison, diminish, and ultimately annihilate. He associates this Terrible Mother archetype with fierce, blood-drinking goddess' of death such as Kalı in India whom worshipers attempt to satisfy by the sacrifice of men and animals,[39] as well as other goddesses of war and goddesses of death.[40]

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[38]*The Pāṭimokkha*. Trans. by Ven. Ñaṇamoli Thera, (Mahamakuṭarājavidyalaya: Bangkok, 2512/1969) 66. See also: S. Tachibana, *The Ethics of Buddhism* (Clarendon: Oxford, 1926) 80.

Brahmacarya is one of the *Five Yamas* (forms of restraint) which Patañjali presents as the basis for yogic practice. *Yoga-sūtras of Patañjali (Yoga Philosophy of Patañjali)*, trans. Swami Hariharananda Araṇya. (University of Calcutta: 1977). Chap. II, v. 40 (pp. 233-34).

In the Jatakas, Sakka (Indra) performs very effectively in a Mara-like role to destroy the yogic practice of the Bodhisattva's son, the great ascetic Isisiṅga. He does so by sending a most beautiful daughter of the *devas* to seduce him with her erotic games. See: *Alambusā-Jātaka*, , Jataka no. 523, JT Vol. V, pp. 79-84. See also Jataka no. 526, the *Naḷinika-Jātaka*. This same story, in a slightly modified form, is found in the *Rāmāyaṇa* as the story of Ṛiṣyaśṛiṅga. See: *Rāmāyaṇa* I. 9. Cited by Cowell, JT Vol. V. p. 80, n. 1. See also: *Mahābhārata*, Critical Edition (Poona: 1933-69), 3. 110-113. This is cited by Wendy Doniger O'Flaherty in *Women, Androgynes, and Other Mythical Beasts* (Univ. of Chicago Press, 1980) 301. O'Flaherty presents various versions of the Ṛiṣyaśṛiṅga account in her *Śiva the Erotic Ascetic* (Oxford University Press: 1973) 42-52.

[39]Neumann's reference to Kalı here is clearly based on a rather superficial, outsider's viewpoint which does not take into account the significance of this goddess within her religious and philosophical context. Within that context she is identified with the universal

The Horse-faced Dæmoness has some of the characteristics of Neumann's *Terrible Mother* in her activities of devouring humans, ensnaring her victims and drawing the lives of her own family members back into herself. For her child, it may be that her womb has become "a devouring maw" in Neumann's sense. She keeps her husband and son within the symbolic womb of her mountain cave. In doing this she draws their life back into herself, diminishes them, and would, if the Bodhisattva son had not chosen to act, have finally consumed their lives in this way.

In order to elucidate this disordered sexual/maternal relationship, and the psychopathological content of the Horse-faced Dæmoness' character, it will be helpful to examine a particular allegorical element of this Jātaka, the precious jewel (*cintāmaṇi*). In the *Padakusalamāṇava-Jātaka,* the jewel itself is said to impart the ability to track people down, even long after they have gone. The Bodhisattva, it will be seen, uses its power for socially beneficial purposes. In the dæmoness-mother, it is apparently associated with a dominating power over others. This is evident both in her ability to track down and devour others and in her domination of family members. She uses this power in an avaricious manner, so that the jewel empowers the negative qualities which she already possesses.

The jewel is not just a precious stone like a diamond or ruby, but is a *cintāmaṇi*, a wish-fulfilling gem.[41] The *cintāmaṇi* embodies or symbolizes the

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principle of *time* (Kalı = the female form of time -Kala). See: Wendy O'Flaherty, *The Origins of Evil in Hindu Mythology* (Univ. of Calif: Berkeley, 1976) 350. Her devouring function may even be seen as liberating in that she destroys limiting and defiling material aspects of individual existence which keeps the non-material "soul" imprisoned in the rounds of miserable birth and death.

[40]Erich Neumann, *The Great Mother: An Analysis of the Archetype* (Bollingen Series XLVII: Princeton University Press: Princeton, 1974) 71-72.

[41]*Cintāmaṇi* literally means 'jewel of thought'. *Cintā* means *thought*, or 'the act of thinking', and *maṇi* signifies jewel or gem. It is a treasure which is responsive to the thought of the person who possesses it. A *cintāmaṇi* confers the ability to spontaneously and effortlessly manifest certain objects or functional abilities according to it's possessor's disposition and propensities. The *cintāmaṇi* thus magnifies, empowers, and manifests internal tendencies of its possessor.

special powers and attributes which distinguish the dæmoness from the human. In her former life as a human queen, the Horse-faced Dæmoness may have possessed much of the aggressive, avaricious attitude which may be associated with her capturing and devouring people in her next life. In the earlier life, they may have caused her to misbehave with respect to her royal and marital duties, but not until she gains the body of a dæmoness is she able to fully act out such inclinations. The Jātaka does not specify how the Horse-faced Dæmoness comes by the *cintāmaṇi*. It appears as if it is not only a kind of talisman which confers great power, but may be intimately identified with the Horse-faced Dæmoness herself as she immediately dies after giving it away.

Unlike in the *Khadiraṅgāra* and the *Gagga Jātakas*, there is no redemption for the dæmoness of this Jātaka. She is not identified in the epilogue as having been reborn at the time of the Buddha as one of his disciples or even one of his enemies. She simply dies and disappears from the story. However, there is a sense in which the *cintāmaṇi* embodies her essence. Her personality may be irredeemably disordered, but it finds a type of redemption in the employment of the *cintāmaṇi* by the Bodhisattva for virtuous purposes. This process and its analog in Western psychology will become more clear as the story proceeds.

The *cintāmaṇi* may be understood to hold the life powers of the Horse-faced Dæmoness. It may empower her avaricious tendencies, but is to be distinguished from them. In the former life she has these tendencies, but can act them out only within the limitations of human abilities. She possesses a very aggressive, almost insatiable type of desire which is not gratified by normal human contact, but seeks to devour its objects so as to totally possess and engulf them. She devours travelers in the physical sense, and devours her husband and son in a psychological sense. That is, she devours their sense of humanity by keeping them locked-up in a remote mountain cave, sealed off from society, and even from the sunlight and fresh air, with no liberty to travel. She devours their masculinity by keeping them in a passive state of total dependency. They have nothing to do but wait for her, the bread-winner, to go forth, acquire supplies, cook dinner,

and feed them. She devours them psychologically also by her overweening attitude. She loves them too much, does everything for them and takes care of their every material need. They have no power and no active role. By smothering them with "love" in this way, she devours their very sense of self.

The Horse-faced Dæmoness presents an example of what might be called a *devouring mother* who destroys her children by giving too much love. Her love is excessively possessive and seeks to prevent separation from them at all costs. Such a mother has effectively projected her own identity or essence outside of herself, onto the child. That is, she projects all that is good and precious within herself onto the child. This is done out of fear of the loss of these precious qualities through a process of destructive contamination. That is, a person like the Horse-faced Dæmoness engages in this process of projection because she perceives something within herself to be terribly dark and evil, and fears that her best and most valued qualities will be contaminated and destroyed by this darkness within. For such a person, the child emerging from the darkness of the womb may become an ideal object upon which to project these good qualities, while continuing to hold the darkness within herself. The good qualities are perceived as vulnerable so long as they are inside, as such a person cannot conceive of purifying all of the perceived internal evil. Once this process of projection has taken place, the task is now set at taking loving care of that external object, and never, under any circumstances, letting it go.

The devouring mother then fears the development of independence in her child, and does everything to keep it dependent upon her. Habituated to total dependency, physically and emotionally, it cannot function independently, and is thus trapped and imprisoned by her. She focuses all of her love, kindness, and caring upon it, leaving none for herself nor for anyone else. Typically such a person is extremely exploitative her interactions with others, seeing everyone else as a source or supplier of whatever she needs to tend her loved ones. In this sense she devours other people, and neglects herself. In neglecting herself, and in her total devotion to the child, she further traps this "loved one" in a snare of guilt. "If you will

not return, my child, I cannot live." says the Horse-faced Dæmoness. She gives everything she possesses, her material substance, her time and energy, her love and attention, all in a desperate attempt to hold on to the other person. She is pathologically empty and lonely, and is unable to face living without the possessed object of affection onto which she has projected the best parts of her personality which are intimately linked with, if not identical with, her innermost identity, her very essence. When he finally leaves her, she gives him this essence in the tangible form of the *cintāmaṇi*. She has split off her bad parts (the avaricious, devouring personality) from her good qualities which she projected onto her loved ones and now embodies in the *cintāmaṇi*.

The devouring appetite by which she sustains her body on human flesh, and the devouring love through which she keeps her family captive, are both manifestations of the same desperate inner void associated with insatiable attachment (*taṇhā*) which has reached abnormally high levels. In standard Western psychological terms,[42] the Horse-faced Dæmoness' condition is associated with the so-called *Borderline Personality Disorder*. The essential feature of this disorder is a pervasive pattern of inner neediness which undermines the self-image, interpersonal relationships, and moods. The person often experiences chronic feelings of emptiness or boredom. Interpersonal relationships are usually unstable and intense, and may be characterized by alternation of the extremes of over idealization and devaluation. Such people have difficulty tolerating being alone, and will make frantic efforts to avoid real or imagined abandonment. Suicidal threats or behavior are common and may serve to manipulate others or may counteract feelings of "numbness" and depersonalization.[43]

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[42]See: *Diagnostic and Statistical Manual of Mental Disorders (DSM III-R)*, Third Edition - Revised, (American Psychiatric Association: 1987). This is the standard manual employed by psychologists, psychiatrists, and other mental health professionals for the purpose of standardizing technical terms and classifying mental disorders according to defining characteristics, symptoms, duration, severity, etc.
[43]*DSM III-R*. 346.

This personality disturbance is chronic with tendencies often noticeable in the early childhood. In this case, the condition can be discerned in the previous existence as queen of Benares. Western psychology does not make any provision for mental disorders continuing from one lifetime to another, however, this is an essential element of Buddhist psychological thought. As queen of the great king of Benares she would be expected to find sufficient entertainment and gratification to keep her from inappropriate behaviors arising from insatiable desires. However excessive attachment seems to have produced feelings of emptiness or boredom that prevented her from feeling satisfied even with the great pleasures of the royal court, and led her to misbehave with an illicit lover.

The is queen is reborn dæmoness by the force of the karma associated with here psychopathology. Her personality continues to be characterized by unfulfilled desire which makes it impossible for her to be satisfied with ordinary relationships. The interpersonal relationships which she does have tend to be unstable and to alternate between extremes of over idealization and devaluation. She idealizes her son and husband to such a degree that she dies when they leave. Other humans are devalued to the extent that sees them only as a source of food and merchandise. Chronically devoid of any satisfying relations with others, she cannot tolerate being alone. She makes frantic efforts to avoid abandonment, keeping her family imprisoned and catching them when they attempt to leave.

The inner void of the Borderline Personality, or the mind overwhelmed with extremes of *taṇhā*, cannot be filled by ordinary human interaction. The dæmoness dies of a broken heart because she has over idealized her son and husband, and has devalued herself to such a degree that she literally cannot live without them. She has projected the best parts of her self image, the core of her positive personal identity, onto her loved ones. When they leave, all that remains are the bad parts of her personality, insatiable desires and a terrible self image. Her self destruction is the natural result of this untenable situation.

The Western psychological model requires that a Personality Disorder usually begins to manifest in adolescence or early adulthood.[44] However, the basic personality development which underlies it is generally assumed to be completed by around age three. These disorders arise, according to Psychoanalytic theory from the failure of the individual to successfully negotiate and complete each of the initial stages of personality development in early childhood.[45], In contrast, the Buddhist psychological model looks not just to the early years of this lifetime, but beyond them to previous lifetimes. The psychological development of an individual occurs over the course of many lifetimes. This is a major theme of the Jātakas. The Buddha, in relating the accounts of the Jātakas, is continually describing how the personality characteristics of an individual in this life correlate with those in that person's previous lives.

In the present case, the Horse-faced Dæmoness is followed over the course of two lifetimes. In the former life she has some of the characteristics of the Borderline Personality Disorder. This is indicated by her inability to abide by social and ethical expectations in her uncontrolled sexual avarice. These tendencies become full-blown symptoms in the next life. Her human body is exchanged for a human-like, but horse-faced woman's body with the special powers and appetites of the *yakkha* dæmon. Her super-human abilities enable her to capture and devour human travelers in her domain. This dæmoness-form is the physical analog of the psychological development which has taken place. In descriptions of karma and rebirth,

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44 By that time the personality is understood to be fully developed in the sense that essential characteristics of the basic personality have become manifest. Later developing mental illnesses are of a different nature than these Personality Disorders. They may be understood to result from changes and stresses which occur subsequent to early adulthood such as functional disorders (e.g., depression), or organic disorders (e.g., dementia associated with substance abuse or senility). The Personality Disorders are understood to be rooted in the earliest stages of personality development and to manifest at least by early adulthood.

45 This is according to the fundamental theory of Freudian psychology. See: I. & B. Sarason, *Abnormal Psychology* (Fifth Edition), (Prentice-Hall: London, 1987) 62.

psychological tendencies are correlated with physiological characteristics and are associated with different types of beings in Buddhist cosmology.[46]

Pathological characteristics within the psychology of an individual, especially when they involve aggressive behaviors which may entail harm to others, may be associated with the concept of evil in and with certain types of dæmons. This association is complex. The Horse-faced Dæmoness suffers from an extreme level of *taṇhā* which is associated with psychopathological states such as the Borderline Personality Disorder. She embodies this in a manner suggestive of the Jungian sense of an *archetype*. For Jungian psychology, an archetype is a dominant element of the *collective unconscious*.[47] As such it is necessarily a transpersonal reality. That is, it is

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[46]Physical, psychological, environmental and other characteristics of an individual's life are correlated to karma. For example, a pleasing physical appearance is viewed as the result of actions in a former life such as the practice of patience and the repair and beautification of religious icons and temples, etc. See: Geshey Ngawang Dhargyey, *Tibetan Tradition of Mental Development* (Library of Tibetan Works and Archives: Dharamsala, 1974) 95-97.

The psychological characteristics generally associated with each realm are:
Devas—pride/arrogance (mana, ngo-rgyal); Asuras—jealousy/envy (irṣya, phrag dog); Humans—doubt/indecision (saṃśaya, the-tshom); Animals—delusion/ignorance (moha, gti-mug); Pretas—desire/cupidity (raga, 'dod-chags); and hell-beings—anger/hatred (pratigha, khong-khro).

—For further information on the Buddhist psychological usage of these terms, see: Yeshe rGyal-mtshan, *Sems dang sems-byung gi tshul gsal-par ston-pa blo gsal mgul-rgyan*, Trans. by H. Guenther and L. Kawamura as *Mind in Buddhist Psychology* (Dharma: Berkeley, 1975) 64-74, 85.

—For the dynamics of these factors in the context of the six realms, see: Anagarika Govinda, *Foundations of Tibetan Mysticism* (Weiser: York Beach, ME, 1969) 234-241.

[47]The collective unconscious is Jung's concept of a level of consciousness which is transpersonal in the sense that it is common to all and is a part of each individual's consciousness. It is a repository of universal structures (archetypes) such as extreme attachment (*taṇhā*) which are embodied by characters in myth such as the Horse-faced Dæmoness. A goal of analytical psychology is to integrate such archetypes into conscious functioning so that they can no longer operate autonomously to control or overwhelm it. See: A. Samuels, B. Shorter and F. Plaut, *A Critical Dictionary of Jungian Analysis* (Routledge & Kegan Paul: London, 1986) 26-28; 31-32,155-157.

not just an internal psychic phenomenon, confined to, or a product of, an individual's psychological processes. Rather it is present in the common psychological heritage of all sentient beings. Although it is present and available to all, it is a conscious factor to some and is an unconscious factor to others. Where it is integrated into consciousness, whether by ritual, myth, meditation, psychoanalysis or perhaps yogic insight, it may come to strengthen the personality. Where it is not integrated into consciousness, it remains unconscious and effects the personality in ways which are unexpected, uncontrolled, and often harmful and destructive.

Taṇhā is this type of fundamental transpersonal or archetypal reality common to all beings. It overwhelms the Horse-faced Dæmoness but is integrated and transformed by the Bodhisattva. Although he feels attachment towards his mother he does not allow that attachment to destroy his effective functioning in the world and of the Path. As in Jungian psychology, psychotherapeutic elements of the Buddhist tradition aim at the transformation and integration of negative mental structures such as *taṇhā*. *Taṇhā* (Sanskrit: *tṛṣṇa*) signifies selfish attachment or thirst for worldly pleasure (*kāma-canda*). It is transformed, in Buddhist practice, into unselfish forms of attachment such as loving kindness and compassion for others and thirst for transcendental or sacred values (*Dharma-canda*).[48] The Bodhisattva accomplishes this transformation in the course of his career in this a other lifetimes. The Horse-faced Dæmoness, in her former life as queen, fails to integrate and transform this harmful psychological factor and is overwhelmed by it. As a result, she is reborn as a type of dæmon. Failing again to integrate it, she falls victim to a self destructive process which further indicates the pernicious nature of worldly attachment which is not transformed.

In the mythic context of the Jātaka, the Horse-faced Dæmoness embodies the psychological problem of *taṇhā* which is not transformed She is an autonomous being who represents or acts-out this type of psychopathology. In the view of Buddhist traditions the Horse-faced

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[48]Anagarika Govinda, *op. cit.*, 83.

Dæmoness and other non-human dæmons are ordinary living beings who are reborn in one or many lifetimes in a dæmonic form according to the functioning of their individual karma. This contrasts with the view of dæmons in Jungian psychology which sees them as *archetypes* of the *collective unconsciousness* rather than living beings who may be fully human in their former and future lifetimes. Alfred Ribi, a contemporary interpreter Jungian psychology, sees dæmons as beings who are only partially autonomous. That is, they are dependent in subtle ways upon the state of consciousness of those who interact with them. For Ribi, various deities can be understood as representing dominant elements of the *collective unconscious*, i.e., *archetypes*. These deities may become transformed into evil dæmons when they are rejected by a new religious doctrine and are no longer worshipped. This transformation is especially likely when the very existence of the deity is rejected. At this point, the deity is no longer represented in consciousness. The erstwhile deity is driven into the exile of the unconscious where it manifests negative effects in order to call attention to itself. Possible means for maintaining archetypal material at the level of consciousness necessary to avoid such negative effects include rituals, worship, and myths. Through these, the deities/dæmons can take part in an individual's personality functioning and can assist it in maintaining equilibrium. When this is not done, equilibrium is lost because important psychic contents, such as the parts of the personality which correspond to and interact with such rejected deities, have become unconscious. This, according to Ribi, is what produces a reaction in the unconscious which manifests as some kind of dæmon. If consciousness becomes completely cut off from such important psychic contents, the resulting reaction can intensify to the level of an experience of a reified, external dæmon.[49]

[49]See: Alfred Ribi, *Demons of The Inner World* (Shambhala; London, 1990) 127-128. See also Chapter V of this dissertation for the discussion of the two dæmons, the *btsan* and the *rgyalpo*, who are worshipped by a yogin as protective deities. They function well in that role until the yogin stops worshipping them and forgets about them. They respond with diabolical activities which bring the yogin to ruin. While this sounds similar to Ribi's description of the evolution of deities to dæmons, it also demonstrates important

Ribi's view of dæmons is similar to Buddhist presentation of dæmons included under the rubrics of *vikalpanamāra* and *kleśamāra*. However, these Māras are mental factors such as *taṇhā*. They are not reified so as to become external dæmons. Māras which are external, that is, actual living beings come under the heading of *amānuṣamāra*. These living beings may be under the influence or control of *vikalpas* and *kleśas* like the Horse-faced Dæmoness. However, they may become free of these and enter the Buddhist Path like the goblin in the *Gagga Jātaka* and the dæmoness in the *Khadiraṅgāra Jātaka*.

The Jātakas present many of these types of dæmons who are not merely reified, externalized contents of human consciousness, but are living beings whose thoughts and emotions are not qualitatively different from human beings. This is seen in the complexity of many of these dæmonic characters. For example, *Padakusalamāṇava-Jātaka* emphasizes what is generally considered, in the West, to be profound human emotion. This Jataka is filled with pathos, as the Horse-faced Dæmoness dies of a broken heart when her son and husband leave her. As their copious tears attest, their departure is not a selfish action which gives them no pain. They do not leave her through lack of compassion, but because they have no other way of escaping the effects of the uncontrolled *taṇhā* which she represents. In the *Gagga-Jātaka*, it was these same two (in another lifetime), that is, the son was the future Buddha, and the father was his future disciple, Kassapa. At that time they easily overcame and effectively converted a goblin who, like the Horse-faced Dæmoness, made his livelihood through devouring travelers in a venue assigned by Vessavana.

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distinctions between Jungian and Buddhist views. The *btsan* and the *rgyalpo* are ordinary, if non-human, living beings in the Buddhist world. Their negative response is not generalized but is directed only to the yogin who slighted them. They are fully autonomous beings like the Horse-faced Dæmoness who may be seen as embodying certain psychopathologies or negative tendencies. However the sense of *embodying* means that they suffer from these psychopathologies to a high degree, not that they are in any sense some type of disembodied psychic entity arising only in connection with human conscious or unconscious psychological processes.

However, there is more at stake in the *Padakusalamāṇava-Jātaka*. The Bodhisattva and his father had no great interpersonal entanglements with the goblin in the *Gagga -Jātaka*. The case of the Horse-faced Dæmoness presents a much more complex interpersonal situation. She appears to have loved her husband very much. He must also have returned this affection to some degree. Had he not, it is unlikely that they could have cohabited for so long and have successfully conceived and raised a son. The narrative indicates that the husband greatly feared her anger if he deserted her, but in this he is certainly not unique even in a more mainstream human family. The Bodhisattva received every kind attention and loving care of a doting mother. Only when he came of age did her over attachment to him become an issue. The crisis in the Horse-faced Dæmoness' life developed because her husband felt entrapped and her son needed to leave home in order to become a man. She had none of the ordinary social restraints and supports to help her through this major life change. She was unable to adjust and this made the necessary departure of the others very problematic. They could not, as in the *Gagga Jātaka*, win her over with superior knowledge and compassion. Detachment, sudden and complete, was the only means they had to overcome her superior power and her very pernicious personality defects which are so characteristic of samsaric existence.

The narrative of the *Padakusalamāṇava-Jātaka* continues with the Bodhisattva's adventures in Benares. Although there is no further mention of the Horse-faced Dæmoness, the further developments help to illustrate the pernicious characteristics of the *saṃsāra* which her life exemplifies. The Bodhisattva obtains employment with the King of Benares as a master detective. He is highly competent at this work due to the power of his mother's jewel. The King cannot believe that the Bodhisattva is as good a detective as he claims, and, incited by a jealous minister, steals his own royal jewels to test the Bodhisattva.

The Bodhisattva, comprehending what happened, does not wish to expose the King to blame. Rather than identify the King as the thief, he tells eight metaphorical stories. After each story he expects the King to understand that the truth of his deed is known, and to abandon this public

'test' of the Bodhisattva's detective skill. But the King stubbornly and foolishly keeps insisting that the thief be named. The Bodhisattva's stories point to the King's guilt by demonstrating how that which is most trusted and depended upon for such things as refuge, salvation, warmth, support, sustenance, shelter, guidance, and nurture, etc., may become the source of destruction and misery. Every story ends with the refrain "My refuge proved my bane!"[50] This follows the initial portion of the Jātaka which concerned the Horse-faced Dæmoness. As the mother of the Bodhisattva, she was all of these things to him, but would surely have destroyed the existential or religious significance of his life by keeping him trapped in the dark "womb" of the cave. The Bodhisattva recites these eight stories, each time trying to get the king to understand that a true refuge does not turn into a bane. The king is unable to comprehend the point of these stories, and in end pays for it with his life when his subjects finally understand his duplicity.

The Bodhisattva's role in the Jātakas is that of the exemplary teacher. He demonstrates through his words and conduct the path to liberation and Buddhahood. The King may be understood as an ordinary, unenlightened worldly person. In psychological terms, he may represent the immature *ego* in its resistance to the demands of reality. Repetition is used here, as it is commonly in so many Buddhist texts, to drive home a vital point of doctrine towards which there is likely to be some psychological resistance. In this case, the point of doctrine concerns the Truth of Misery (*Dukkha-ariyasacca*), which is the first of the Four Noble Truths (*Cattāri Ariyasaccāni*). The Truth of Misery has three aspects, viz., the misery of misery (*dukkha-dukkha*), the misery of change (*vipariṇāma-dukkha*), and the misery of universal conditionality (*saṃkhāra-dukkha*). It is the second of these, i.e., the misery of change, which is being emphasized here. Most people are likely to have little or no psychological resistance to an understanding the first of these types of misery, the misery of misery. This is simply the misery and suffering experienced by all sentient creatures when painful physical and

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[50] *jātam saraṇato bhayan ti.*

mental factors arise. However, great psychological resistance arises in regard to the second type of misery, the misery of change. The misery of change includes all worldly sensations which are in any way experienced as pleasurable or desirable. These are a form of misery because, by their very nature, they inevitably change into misery. They are extremely pernicious, in the Buddhist view, because they are the factors which keep sentient beings entrapped in, or addicted to, saṃsāra.

The two Jātakas discussed in this chapter present complementary types of dæmons who represent two significant aspects of Māra. The aggressive and anti-social dæmon of the *Gagga-Jātaka* represents the extroverted side of Māra. He obstructs the Bodhisattva by seeking to attacking and physically destroy him. The Bodhisattva's exemplary response is to out-maneuver and defeat him through superior wisdom and tactics, and then to convert him through compassion guided by this wisdom. This strategy is appropriate for either type of Mara, the external, autonomous dæmonic being who attacks the practitioner (*amānuṣamāra*) and the pathological complex within the mind of the practitioner (*vikalpanamāra*) associated with similar anti-social, aggressive tendencies.

The *Padakusalamāṇava-Jātaka* presents the more introverted side of Māra. This is side which focuses on the inner world of the Bodhisattva and obstructs him or her by temptation and seduction. The Bodhisattva must overcome worldly attachment to defeat this Mara. The Bodhisattva's strategy is radical detachment from the internal bonds of his own desires and the external bonds of those whose attachment to him obstructs his progress.

The image of the dæmonic presented in these Jatakas has much in common with that found in Jungian psychology. This is especially true of the dæmons who are pathological complexes within the mind (*vikalpanamāra*). The Buddhist tradition also asserts the existence of dæmons who are autonomous living beings (*amānuṣamāra*), whereas the Jungians tend to view external dæmons as autonomous in only a very limited sense which is dependent on a process of reification by a human subject. The Buddhist tradition, as exemplified in these Jatakas, asserts the existence of

many lifetimes and life forms wherein dæmonic or pathological mental tendencies become manifest through the mechanisms of karma and rebirth. It is these manifestations which account for an individual taking on a dæmonic form of rebirth such as a *yakkha*.

Chapter IV

Māras in Mahāyāna Sūtras

This chapter examines the presentation of Māra in several texts that are representative of Mahāyāna views on the subject:

Prajñāpāramitā Sūtras
Saddharmapuṇḍarīka Sūtra
Saṃdhinirmocana Sūtra
Vimalakīrtinirdeśa Sūtra
Bodhisattvacaryāvatāra
Jātakamālā

The first member of this list, the *Prajñāpāramitā Sūtras* is unlike the remaining five in that it is not a single text but a sizable group of texts that appeared over a span of centuries.[1] The older *Prajñāpāramitā Sūtras* are the

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[1]References in this Chapter to *Prajñāpāramitā Sūtras*, or the Prajñaparamita, are intended to indicate the entire *genre* as a body of closely related texts and commentaries which differ in length and detail rather than in fundamentals of philosophy. Texts cited here are abbreviated as follows:

PL — Edward Conze, *Prajñāpāramitā Literature* (Mouton & Co: 's- Gravenhage, 1960).

AA — *Abhisamayālaṅkāra*

Trans. Edward Conze, (Istituto Italiano per il Medio ed Estremo Oriente: Roma, 1954). For further bibliographical information on the *Abhisamayālaṅkāra*, see: PL, 42.

AD — *Aṣṭādaaśasāhasrikā Prajñāpāramitā;* See PL, 45.

ADT — Tibetan translation of AD: See PL, 46.

P — *Pañcaviṃśatisāhasrikā Prajñāpāramitā.*

Ed. by Dutt, (*Epigraphica Zeylanica*, 1928-33). See also PL, 40-41.

C — *The Large Sūtra on Perfect Wisdom.*

Trans. Edward Conze, (University of California Press: Berkeley, 1975).

AP — *Aṣtasāhasrikā Prajñāpāramitā Sūtra*. See: PL, 51-52.

ET — *Aṣtasāhasrikā Prajñāpāramitā Sūtra*, trans. by Edward Conze as *The Perfection of Wisdom in Eight Thousand Lines* (Four Seasons: Bolinas, 1973).

earliest of the *sūtras* surveyed in this chapter and the *Bodhisattvacāryāvatāra* is the latest. The chronology among the *Saddharmapuṇḍarīka (Lotus), Saṃdhinirmocana* and *Vimalakīrtinirdeśa Sūtras* and the *Jātakamālā* is difficult to determine. The ordering of these texts in this chapter is more thematic than historical. The *Prajñāpāramitā Sūtras* present Māra in accordance with standard doctrinal categories so as to illustrate and clarify various points of theory and practice. The *Saddharmapuṇḍarīka* and *Saṃdhinirmocana Sūtras* employ images of Māra to advance their cosmological and polemical themes. The *Vimalakīrtinirdeśa Sūtra* uses Māra in similar ways, but reaches radically different conclusions about the nature of Māra. The *Bodhisattvacāryāvatāra* is little concerned with the mythology or politics of Māra and devotes itself to the underlying ethical and psychological issues. The *Jātakamālā* combines the psychological and mythological aspects of Māra, using the later to illustrate and enliven the former.

Each of these texts develops the themes of Māra, psychopathology and evil in ways that reflect the special concerns of the Mahāyāna. Basic differences between the Mahayana and the Hīnayāna, such as the Bodhisattva ideal *versus* the Arhat ideal, are often expressed as being related to the machinations of Māra. The mythology of Māra in this way is brought into the polemics of Buddhist sectarianism. In addition to this, Mahayāna views of the psychological significance of Māra will be seen in points of doctrine and practice emphasized in these texts.

Mahāyana Sūtras begin with a standard formula: "Thus have I heard: at one time the *Bhagavān* was dwelling in..." The term *Bhagavān* refers to the Buddha Śakyamuni and is of significance here because of its connection with the concept of Mara. The term is understood by traditional Buddhist scholarship, both in India and Tibet, to be based upon the Sanskrit root *bhañj*, "to break, shatter, split...to rout, put to flight, defeat (an army)". This etymology of *Bhagavān* is associated with the Buddha's defeat of Māra or of

the Four Māras.[2] It is Māra in his various forms which constitutes all those factors which obstruct the Buddhist practitioner and which must be broken, defeated, put to flight, etc., in order for the goal of Buddhahood to be won. Each of the Mahāyāna texts presented in this chapter sets its own priorities and strategies for this task of overcoming Māra.

Prajñāpāramitā Sūtras

Prajñāpāramitā Sūtras bring together the mythic elements of Māra found in the Jātakas with anti-Hīnayāna polemics found in other Mahāyāna sūtras and add a tremendous amount of scholastic and doctrinal material. According to Western authorities, the earliest formulations of the *Prajñāpāramitā Sūtras*, (e.g., the *Aṣṭasāhasrikā Prajñāpāramitā Sūtra*), belong to the initial strata of Mahayāna literature dating to the first or second century B.C.E.[3] They developed over the next thousand years, first in longer and

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DPP — Edward Conze, *Materials for a Dictionary of the Prajñāpāramitā Literature* (Suzuki Research Foundation: Tokyo, 1967).

[2] John Powers provides this definition with the citation: "from Monier-Williams, *A Sanskrit-English Dictionary*, (Delhi: Motilal Banarsidass) 744; see also William D. Whitney, *Roots, Verb-forms, and Primary Derivatives of the Sanskrit Language*, Leipzig, 1885) 108." Powers notes: The term *bhagavan* is often translated as "Blessed One" on the basis of another etymology, which relates it to the root *bhaj*. See: C. John Powers, *The Concept of the Ultimate in the Saṃdhinirmocana Sūtra* (Dissertation: University of Virginia, 1991). 334-337, n. 2. Powers (p. 335) notes that both Haribhadra and Byang chub rdzu 'phrul cite the Buddha's defeat of the Four Maras as the basis of his being called "*Bhagavan*." See: Haribhadra, *Abhisamayālaṃkārālokā* (Wogihara edition) 7.25-27. See also: Byang chub rdzu 'phrul, *Commentary on the Saṃdhinirmocana-sūtra ('phags pa nges par dgongs pa 'grel pa'i mdo'i rnam par bshad pa, ārya-saṃdhinirmocana-sūtrasya-vyākhyāna*. (Delhi Karmapae Choedhey: Delhi, 1985) Vol. *cho* [205], 12.6).

The Tibetan translation term for *bhagavan* is "*bCom ldan 'das.*" *bCom ldan* signifies one who is victorious; *'das* signifies the transmundane. *bCom ldan 'das* may be translated as "transmundane conqueror" or "conqueror of the mundane."

[3] This dating follows Conze — see: PL, 9; and J. P. McDermott, "Prajñaparamita Sutras", in *The Perennial Dictionary of World Religions*, ed. by K. Crim, R. Bullard, and L. Shinn (London: Harper & Row, 1981) 574-575.

longer versions with more detail and repetition, and then abbreviated versions which sought to distill the essence of their message.[4]

Traditional Buddhist history understands the Prajñāpāramitā to be the work of the Buddha, taught by him on various occasions from his seat on Vulture's Peak near Rājagṛha and spoken by others, such as his leading disciples and Bodhisattvas, through his direct blessing or inspiration.[5] The Prajñāpāramitā was not meant for a general human audience at that time because of an inability to comprehend these profound teachings. They were therefore entrusted to non-human beings and were preserved in an undersea city of nāgas. Nāgārjuna received them from the nāgas around the first century C.E.[6]

Freedom from the harm of Māras, and, by extension, from the miseries of saṃsara in general, is a leitmotif of Prajñaparamita literature. It develops a view of Māras which is much more inclusive than that presented in the Jātakas and most other Mahayāna sūtras. The concept of Māra here includes not only Māra the opprobrious *deva*, but a whole range of internal/mental and external/environmental factors which obstruct the attainment of Buddhahood. This approach to Māras is associated with the scholastic traditions of the Prajñāpāramitā seen in the proliferation of lengthy sūtras and the Prajñāpāramitā commentaries of India and Tibet. The scholastic emphasis will be seen presently in the proliferation of lists, such as *six perfections* and *eighteen unique Buddha-dharmas*, etc.

The Prajñaparamita literature contains techniques for overcoming the harm and obstacles of Māras. This usage of the Prajñaparamitā is related to claims embedded in the texts which assert a mastery over the forces of evil. These techniques are provided in some detail in the longer

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[4]Conze provides more on the historical development of the Prajñaparamitā in PL, 9-36.
[5]See: bsTandar Lharampa, *Commentary on the Heart Sūtra*, trans. by Donald Lopez in *The Heart Sūtra Explained* (SUNY: New York, 1988), 141-42. bsTandar Lharampa presents here a survey of traditional Indian and Tibetan scholarly views on questions such as the dating of the Buddha's teaching of the Prajñaparamitā Sūtras.
[6]See comments on traditional biographies of Nagarjuna in L. Waddel, *Tibetan Buddhism* (Dover: New York, 1972) 10-11. Also see: Donald Lopez, *op. cit.*, 5-6.

texts. Among the shorter *Prajñāpāramitā Sūtras* are texts and abbreviated formulas which are associated with rituals of exorcism.[7]

In the longer *Prajñāpāramitāsūtras*, the Buddha states that when a Bodhisattva engages in the practices of the Prajñāpāramitā, such as [1] training in *Suchness*, [2] cultivating the knowledge of all modes, and [3] practicing the six perfections, [4] the four applications of mindfulness, and [5] the eighteen unique Buddha-dharmas, he or she "cannot be overcome by Māra or the divinities of his host."[8] Examination of these aspects of the practice of the Prajñāpāramitā provides a sense of the strategies that these texts recommend to defeat Māras.

[1] Training in *Suchness* is a principle theme of the *Prajñāpāramitā*. *Suchness* (*tatha-tā de bzhin nyid*) indicates 'unconditioned' phenomena. These are ultimate realities, phenomena which cannot be included within the purview of saṃsāra.[9] Training in *Suchness* by a Bodhisattva would entail efforts focused upon the apprehension of ultimate realities as distinct from conventional realities, as understood in the *śūnyatā* doctrine of the Prajñāpāramita.[10] The text suggests that the very attempt to apprehend *Suchness*, that is, to distinguish the real from the merely apparent, the unconditioned from the saṃsāric, tends to reduce or destroy vulnerability to Māras.

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[7]Examples of this are Tibetan *brGya bZhi* exorcism rituals based on the Heart Sutra (*Prajñāpāramitāhṛdaya*). See, for example, rMor-Chen Kun-dGa' Lhun-brub, *brGya bZhi'i cho-ga legs mdzes 'phreng-ba* (བརྒྱ་བཞིའི་ཆོ་ག་ལེགས་མཛེས་འཕྲེང་བ །) ed. by Sa-skya-pa Gong-ma Kun-dga' bLo-gros (Reproduced from manuscripts by Ngawang Topgay: New Delhi, 1974).
[8]C 453; P 425; AA V 2,9.
[9] C 16.
[10]Murti cites the *Mahāvyutpatti* (Bib. Buddhica, 30) and the *Bodhicaryāvatārapañjikā* (Bib. Ind. 354) as establishing the various terms commonly used to denote ultimate realities (*paramārtha*). These include "*Tathatā, Bhūta-Koṭi, Dharmatā, Dharmadhātu and Śūnyatā.*" See: T.R.V. Murti, *The Central Philosophy of Buddhism*. (Allen & Unwin: London, 1960) 246. For a presentation of various classical Buddhist interpretations on the topic of ultimate and conventional realities, see: Robert W Clark, *The Two Truths in Buddhist Tenet Systems* (Unpublished M.A. Thesis: University of Virginia, 1983).

[2] The *knowledge of all modes* (*sarva-ākāra-jñatā rnam-pa thams-cad mkhyen-pa nyid*) is defined by the Buddha as the unique knowledge possessed by the Tathagata.[11] While the mastery of this *knowledge of all modes* is unique to the fully enlightened Buddha, its cultivation is part of the practice of the Bodhisattva striving for Buddhahood. Like the *training in Suchness*, the cultivation of the *knowledge of all modes* entails the development of sophisticated levels of cognitive processing which penetrate the veils of saṃsāric illusion associated with Māras.

[3] The *six perfections* (*ṣaḍpāramitā phar phyin drug*) are the fundamental components of Mahāyāna practice, viz., the perfection of generosity, ethics, patience, effort, meditation and wisdom.[12] While the culmination of these *perfections* is unique to the Buddha, their practice and cultivation is common to all Mahāyāna practitioners (i.e., Bodhisattvas). These *six perfections* contain within them the entirety of the Mahāyāna path to Buddhahood[13]. The various aspects of these perfections lead to the transcendence of the *saṃsāra* and thereby to the ultimate frustration of all Maras. Tsong Khapa (bLo bZang grags-pa), citing commentaries on the *Prajñāpāramitā* by Nāgarjuna and Asaṅga, and the synthesis of these commentaries by Atiśa (Dīpaṁkaraśrījñāna)[14], characterizes the six perfections as follows:

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[11]C 518; P 476; AA V 6. See also: DPP 419.

[12]The Six Paramitas (*ṣaḍpāramita, phar rol tu phyin pa drug*) are:
(1). dhāna, sbyin pa; (2). śīla, tshul khrims; (3). kṣānti, bzod pa
(4). vīrya, brtson 'grus; (5). dhyāna, bsam gtan; (6). prajñā, shes rab.

[13] Śantideva's *Bodhisattvacāryāvatāra*, for example, is organized around the *six perfections* as the path to Buddhahood. *See:* Śantideva, *Bodhisattvacāryāvatāra* (rGyal-sras Chen-po Zhi-ba Lha, *Byang Chub Sems dPa'i sPyod pa la 'Jug pa*) (Tibetan text published by Bod gZhung Shes Rig Par Khang: Dharamsala, 1978).

[14]Tsongkhapa does not provide precise references, but cites and salutes Nagarjuna and Asaṅga as the great interpreters of the *Prajñāpāramitā*, which he characterizes as "extremely difficult to comprehend" (ཤིན་ཏུ་དཔག་པར་དཀའ་བ་རྒྱལ་བའི་ཡུམ།), and Dīpaṁkaraśrījñāna as the great master who brought together their two interpretations and created the *Lam Rim* tradition. *See:* Tsongkhapa bLo bZang grags-pa (1357-1419), *Lam Rim bsDus Don* (Text no. 5 in the *Zhal 'Don Nyer mKho phogs bsDebs*) (Wa' Na mTho sLob dGe-lDan Rang gZhung dPe Khang: Varanasi, 1971). 52.

"*Generosity* is a practice leading to liberation whereby one gives freely of one's body, possessions and merits. This fulfills the hopes of living beings, dispels avarice, and makes one confident, fearless and honored by all."[15]

"*Ethics* is a practice leading to liberation whereby the effects of evil actions and the influence of the *kleśas*[16] are purified. It causes one to become revered among all people, and to gather them together without threats or force. Proper *ethics* are therefore guarded with the utmost care by the wise."

"*Patience* is a practice leading to liberation which is the most excellent attribute of powerful persons. It is the most effective ascetic or spiritual practice for those beset by *kleśas*. It is the best weapon against the great enemy, anger. It is the best defense against harmful words, etc. Because of this, *patience* must be cultivated and practiced by every possible means available."

"Firm and unremitting *effort* is a practice leading to liberation which causes the good qualities of learning and understanding to continually increase. Through *effort*, all activities become meaningful, and whatever work is begun, is then finished in accordance with the goal. Understanding this, Bodhisattvas generate a great force of *effort* which dispels all indolence."

"*Meditation* is a practice leading to liberation whereby one gains complete control over one's mind. When settled in meditation, one gains the power of peace and stability. After arising from meditation, all virtuous

[15]This is a paraphrase of Tsongkhapa's verse. A literal translation would read: "Generosity is the wish-granting jewel which fulfills the hopes of living beings. It is the excellent sword which severs the knots of avarice. It is the Bodhisattvas' practice which develops indomitable courage. It is the basis of the spreading to all quarters of fame and good renown. Understanding this, the wise rely on the path of excellence whereby one freely gives of one's body, possessions, and merit. The venerable Lamas all engage in this practice, therefore I who desire liberation must do likewise." Ibid., 57.

[16]*Kleśas (nyon mongs)* are all types of mental functions associated with *saṃsāric* existence and opposed to the process of liberation. These include such psychological functions as avarice, hatred, arrogance, delusion, etc.

actions may be readily engaged, and the body and mind take on a blissful sense of fitness and well being. Understanding this, great yogins continually adhere to the practice of concentration which destroys the great enemy of distraction."

"*Wisdom* is the faculty which perceives profound *Suchness*. It is the technique which finally and completely uproots *saṃsāra*. It is the treasure-trove of virtue and accomplishment universally praised in all of the sacred texts. It is the supreme method for clearing away the darkness of ignorance and delusion. Understanding this, those who truly desire liberation make unceasing efforts to generate *wisdom*."[17]

The *perfection of wisdom*, (i.e., *prajñāpāramitā*) emphasizes the higher cognitive functions cultivated by the *training in Suchness* and achieved in the *knowledge of all modes*. The *Prajñāpāramitā Sūtras* give *prajñā* a privileged position among the six *pāramitās*, positing the relationship between the *perfection of wisdom* and the first five perfections as follows: "Just as, Subhuti, a woman without a husband is easily assailed by rogues, just so, Subhuti, the five perfections, when lacking in the *perfection of wisdom*, are easily assailed by Māra, the Evil One, and by the divinities of his host. Just as, Subhuti, in battle a man who is armed with a complete armor is hard to assail by hostile kings, enemies, or foes, just so, when they are not lacking in the perfection of wisdom, the five perfections are hard to assail by Mara, the Evil One, by the divinities of his host, by conceited persons, etc., by those who are outcasts among Bodhisattvas."[18]

This emphasis on wisdom is echoed in the famous words of Śāntideva: "All of these aspects of practice (i.e., the other *five perfections*, and, by extension, all other aspects of Buddhism) were taught by the *Muni* (i.e., Śākyamuni) for the purpose of (facilitating the attainment of) wisdom

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[17]Ibid., 57-59.

[18]C 471; P 437; AA V 5d.

(*prajñā*). Therefore, all who seek the eradication of misery must first attain to wisdom."[19]

[4] The *four applications of mindfulness* are mindfulness with respect to the body, with respect to the feelings, with respect to thoughts and with respect to dharmas.[20] These *four applications of mindfulness* are part of the well-known *Right Mindfulness* (*sammā sati*) which is the seventh constituent of the *Noble Eightfold Path* (*Ariya-Aṭṭhaṅgika Magga*).[21] Mindfulness is most closely related to the fifth *pāramitā*, the perfection of meditation. It is a focusing or fixing of attention upon an object. Mindfulness opposes distraction and inattention which are the tools of Māra whereby the individual is trapped in *saṃsāra*. Śāntideva associates distraction with the *kleśa* aspect of Māra: "It is necessary to keep the mind in a state of concentration, as the individual whose mind becomes distracted is thereby caught in the fangs of the *kleśas*."[22]

[5] The *eighteen unique Buddha-dharmas* (*aṣṭadaśa veṇika buddhadharma sangs-rgyas kyi chos ma-'kris-pa bco-brgyad*)[23] are factors of knowledge, confidence, mindfulness and compassion possessed by the Enlightened Buddha. They function to obviate the various negative powers and influences associated with Māras in their obstruction of the Buddhist Path. Again, these are perfected only by the Buddha, but their cultivation and practice is recommended here as efficacious in the ongoing struggle against Māra and all that he represents: (1-10) These are the *ten powers* (*daśabala*,

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19 ཡན་ལག་འདི་དག་ཐམས་ཅད་ནི། །ཐུབ་པས་ཤེས་རབ་དོན་དུ་གསུངས། །དེ་ཡི་ཕྱིར་ན་སྡུག་བསྔལ་དག །ཞི་བར་འདོད་པས་ཤེས་རབ་བསྐྱེད། This is from Śantideva's great treatise on *prajñāpāramitā*, the ninth chapter of the *Bodhisattvacāryāvatāra*. See: Śantideva, *op. cit.*, 149.

20 C 153; P 203; AA I 9,14.

21 According to Rahula, "Right Mindfulness (or Attentiveness) is to be diligently aware, mindful and attentive with regard to (1) the activities of the body (*kaya*), (2) sensations or feelings (*vedanā*), (3) the activities of the mind (*citta*), and (4) ideas, thoughts, conceptions and things (*dhamma*)." Walpola Rahula, *What the Buddha Taught* (Grove Press: New York, 1959) 47-48.

22 ཡིད་ནི་ཏིང་ངེ་འཛིན་ལ་བཞག །སེམས་ནི་རྣམ་པར་གཡེངས་པའི་མི། །ཉོན་མོངས་མཆེ་བའི་ཕྲག་ན་གནས། Śantideva, *op. cit.*, 109.

23 These are adapted from the lists provided by Tsepak Rigzin in his *Tibetan-English Dictionary of Buddhist Terminology* (LTWA: Dharmsala, 1986) 437-38.

stobs bcu) which are predominantly cognitive functions facilitating the avoidance of various traps and strategies of Māras: 1) the power of knowing the suitable and the unsuitable. 2) the power of knowing the eventual consequences of actions. 3) the power of knowing the various underlying mental proclivities (of living beings). 4) the power of knowing the various mental faculties (of living beings). 5) the power of knowing the various degrees of intelligence (of living beings). 6) the power of knowing the paths to all goals (of living beings). 7) the power of knowing the assiduously afflicted and the thoroughly purified (aspects of living beings). 8) the power of knowing the past lives (of living beings). 9) the power of knowing the (times and circumstances, etc.,) of the deaths and rebirths (of living beings). 10) the power of knowing the exhaustion of all that contaminates (the minds of living beings).[24]

(11-14) The *four fearlessnesses* (*catvāravaisaradya mi-'jigs-pa bzhi*) are the four grounds of self-confidence of a Buddha. Specifically, they are his

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[24]My interpretation of these is based upon this list provided by Rigzin: ༄༅། །དེ་བཞིན་གཤེགས་པའི་སྟོབས་བཅུ་བཞག་ཏུ་ཡོད་དེ། གནས་དང་གནས་མིན་མཁྱེན་པའི་སྟོབས། ལས་ཀྱི་རྣམ་པར་སྨིན་པ་མཁྱེན་པའི་སྟོབས། མོས་པ་སྣ་ཚོགས་མཁྱེན་པའི་སྟོབས། ཁམས་སྣ་ཚོགས་མཁྱེན་པའི་སྟོབས། དབང་པོ་སྣ་ཚོགས་མཁྱེན་པའི་སྟོབས། ཐམས་ཅད་དུ་འགྲོ་བའི་ལམ་མཁྱེན་པའི་སྟོབས། ཀུན་ནས་ཉོན་མོངས་པ་དང་རྣམ་པར་བྱང་བ་མཁྱེན་པའི་སྟོབས། སྔོན་གྱི་གནས་རྗེས་སུ་དྲན་པ་མཁྱེན་པའི་སྟོབས། འཆི་འཕོ་བ་དང་སྐྱེ་བ་མཁྱེན་པའི་སྟོབས། ཟག་པ་ཟད་པ་མཁྱེན་པའི་སྟོབས་དང་བཅུ་ཡོད་པའི་ཕྱིར། Under the heading of the *daśabala*, he gives both this list of the *daśa tathāgatabala* and a list of the *daśa bodhisattvabala*. It is evident that the present reference is to the former because they are ten of the eighteen *dharmas*, or phenomena, which are unique to the Buddha (*aṣṭadaśa veṇikabuddhadharma*) as opposed, it would seem, to the Bodhisattva. See: Rigzin, *op. cit.*, 194-195. The only other possibility which suggests itself is the *ten perfections of powers* (*daśabalapāramitā, stobs kyi phar-rol-tu-phyin-pa bcu*), which, according to Rigzin, are: (1) the power of thought (*āśayabala, bsam-pa'i stobs*); (2) the power of resolved thought (*adhyāśayabala, lhag-pa'i bsam-pa'i stobs*); (3) the power of retention (*dharāṇibala, gzungs kyi stobs*); (4) the power of concentration (*samādhibala, ting-nge-'dzin gyi stobs*); (5) the power of perfect application (*saṁyakprayogabala, yang-dag-par 'byor-pa'i stobs*); (6) the power of authority (*indriyabala, dbang gi stobs*); (7) the power of confidence (*pratibhanabala, spobs-pa'i stobs*); (8) the power of prayers (*praṇidhānabala, smon lam gyi stobs*); (9) the power of great loving kindness and great compassion (*mahāmaitri-mahākarūṇabala, byams-pa chen-po dang snying-rje chen-po'i stobs*); (10) the power of the blessings of all the *Tathāgatas* (*sarvatathāgatadhiṣṭānabala, de-bzhin-gshegs-pa thams-cad kyi byin-gyis-rlabs-pa'i stobs*). *Op. cit.*, 163-164.

complete fearlessness and confidence in making the assertions or proclamations that: 11) he has completely removed all the negative or untoward qualities that needed to be removed for the purpose of his own higher advancement 12) he has completed and perfected all those positive and blessed qualities that are necessary for his own higher advancement 13) (with respect to other individuals), 'This is the path of practice which you must follow for your own higher advancement.' 14) and (with respect to other individuals), 'These are the things which you must eradicate (for your own higher advancement).[25]

(15-17) The *three steady mindfullnesses* (*trismṛtyupasthāna dran-pa nye-bar bzhag-pa gsum*) concern the avoidance of attachment and aversion in the mind of a teacher of the Prajñāparamitā towards students. These are the careful avoidance of 15) attachment towards listeners or disciples who listen respectfully 16) annoyance toward those who do not listen respectfully and 17) both attachment and annoyance towards those who attend with a mixture (of respect and non-respect).[26]

(18) The final *Buddha-Dharma* is great compassion (*mahākaruṇa snying-rje chen-po*). Compassion is more affective than cognitive, being a heart-felt impulse to relieve others of suffering. *Great Compassion* signifies a powerful, irresistible compassionate impulse. Its quality is that of a mother toward her only child. Quantitatively, great compassion includes all sentient beings without discrimination or exception.[27] It is, in a sense, the Bodhisattva's ultimate weapon against Maras, as it is the root cause of attaining Buddhahood.

The power of the *Prajñāpāramitā* to overcome Maras is further specified by the Buddha as arising from the perfect insight into (ultimate) reality which is free from the apprehension of Maras and others who would

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[25]I have adapted (retranslated) the *catvāravaisaradya* from the Tibetan provided by Rigzin, *op. cit.*, 314.

[26]Adapted from Rigzin, *op. cit.*, 201.

[27]Pabongka Rinpoché, *rNam grol lag bcangs*, ed. by Ven. Trijang Rinpoché; trans. by Michael Richards as *Liberation in the Palm of Your Hand* (Wisdom Publications: Boston, 1991) 580-583.

interrupt or obstruct the Bodhisattva's practice. These "others", who are grouped together with Māra as opponents of the Bodhisattva, include divinities of Māra's hosts, persons belonging to the Pratyekabuddha or Śrāvaka Vehicles, heretics, bad spiritual friends, etc.[28] The Buddha testifies that none of these, nor anything else, can obstruct a Bodhisattva whose mind is stabilized in the perfection of wisdom because these would-be opponents lack any true reality. They are conventional, conditioned, saṃsāric phenomena. This Bodhisattva who practices the Prajñāpāramitā, however, becomes grounded in ultimate reality (i.e., unconditioned phenomena) and cannot be disturbed by the phenomena of *saṃsāra*.

This immunity from the harm of Māra, and by extension, from the miseries of *saṃsāra* in general, is said to be the essential benefit of the radical transformation encompassed by the practice of the Prajñaparamitā. While retaining the mythic elements of Mara as a pernicious deity, and the other Māra-like beings mentioned above, the Prajñāpāramitā elaborates on a variety of Māra-like psychological and behavioral tendencies which, like Māra, obstruct and subvert the Bodhisattva's progress. One way in which the mythic elements are retained is by describing undesirable personal qualities of Bodhisattvas (or aspiring Bodhisattvas) as arising from the *deeds of Māra*. "Undesirable personal qualities" are any personal qualities which are incompatible with progress on the Path. This is the theme of Chapter IV of the *Abhisamayālaṅkāra*[29].

Various faults in the Bodhisattva's general behavior, and in the practice of the Prajñāpāramitā in particular, are specified and attributed to the action of Māra: (1) First are the difficulties associated with comprehension of salient topics of the Prajñaparamitā. The texts states that, due to Mara's obstructive activities, Bodhisattvas can only understand the Prajñapāramitā after making diligent efforts over an extended period of time.[30] This is a general statement of the difficulty of comprehending the

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[28] C 521; P 478; AA V 6e,6.

[29] C 332-345 (Chapters 40 & 41); P 316-328; AA IV 4 (all).

[30] C 332.

essential messages of the Prajñāpāramitā, and an exhortation for constancy and diligence in its study and practice.

This use of the mythic figure of Māra may serve to inspire this steadfast diligence by providing a means to address difficulties in comprehension which are potentially extremely discouraging to a practitioner. It does this by disassociating the difficulties in comprehension from both the subject and the object. A Bodhisattva may become disheartened by feeling that the subject matter of the Prajñāpāramitā is too abstruse, or that his or her mind is too obtuse. The text here states that this is not the problem. The locus of the problem is externalized into the mythic figure of an evil, jealous deity. The practitioner's struggle now takes on ritual dimensions, recalling and re-enacting the mythic struggle of the Lord Buddha against the arch-demon Māra. While it may not be feasible for the topics of Prajñaparamita to become less complex, or for the Bodhisattva to become more intelligent, it is certainly possible, as demonstrated by Śākyamuni, for Māra to be defeated by persistent and energetic efforts.

(2) A second type of fault in the practice of the Path which is attributed to Māra is the distorting or disordering of the practitioner's thinking. The text states that Bodhisattvas (i.e., practitioners) who study the Prajñapāramitā, but who lack adequate merit,[31] experience excessive mental activity, such as "sudden flashes of ideas" which "arise too quickly".[32] These sudden flashes of ideas are proliferations of conceptual thought which are generally referred to as *papañca* and *vikalpa*. These ideas may seem connected to the topic at hand, however, they are found here to be unwarranted associations contrary to the intent of the Prajñāparamita and disruptive of its practice.

This proliferation or flight of ideas arises in the minds of practitioners who rely too heavily upon a superficial and excessively intellectual approach to the practice of the Prajñapāramita. The text warns that merit, or, "the wholesome root of skill in means," is necessary for the practice of

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[31]*Merit* here indicates the accumulated karmic effects of wholesome activities such as charity, ethics, patience, diligence and meditative concentration.
[32]C 332.

the Prajñāpāramitā. Without this merit resulting from the careful and systematic cultivation of all Six Perfections, the attempt to force a realization of the Prajñāpāramitā only leads to a proliferation of specious conceptual thoughts.

The practitioner is here being advised that indulgence in conceptual grasping is the work of Māra and must be assiduously avoided. The use of the mythic figure of Māra here becomes more ambiguous. The practitioner is being offered, as it were, a scapegoat. As is the case elsewhere in the Prajñāpāramitā literature, Māra may be taken as an evil deity who intervenes in the life, the practice, even the mind of the practitioner. He may also be taken as a simple metaphor. Rather than simply saying that flights of conceptual activity are to be avoided in the practice of Prajñāpāramita, the text says that these are the work of Mara. The addition of this mythic element allows for a greater scope of meaning. It gives the individual's private struggle a universal or cosmic significance. Rather than standing alone, trying to resist an uncontrolled process of dysfunctional ideation, the practitioner stands shoulder to shoulder with the Buddha and the great Bodhisattvas of Mahayana tradition[33] in opposing the powerful, jealous dæmon-god.

(3) A different type of deed of Māra is the attenuation of the respect of practitioners for the Prajñāpāramitā. The text states that practitioners involved in the copying, study, contemplation, recitation, etc., of Prajñāpāramita texts may, through the influence of Māra, do so improperly. That is, they may engage in yawning, laughing, sneering at one another, do their work with distracted thoughts or with ennui, and

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[33]The usage of the term *Bodhisattva* in Mahayana literature is often somewhat ambiguous. An ordinary practitioner of the Mahayana is commonly referred to as a Bodhisattva. They are distinguished from the great Bodhisattvas (*Mahā-Bodhisattva*) of the Mahayana Sūtras, which include such figures as Mañjuśri and Avalokiteśvara, who, as Tenth Stage Bodhisattvas, are often difficult to differentiate from fully Enlightened Buddhas. See entries on *Bodhisattva; Mañjuśrī;* and *Avalokiteśvara* in The *Perennial Dictionary of World Religions*, ed. by K. Crim *et. al.*, (Harper & Row: San Francisco, 1981). For a more extensive treatment of this topic, see: Har Dayal, *The Bodhisattva Doctrine in Buddhist Sanskrit Literature* (Routledge: London, 1932).

may finally abandon their efforts.[34] All these faults are identified with Māra. Given the claimed power of the Prajñāpāramitā to expedite the attainment of *nirvāṇa* and Buddhahood, it would be a chief priority of Māra to influence practitioners in these negative ways. Likewise, it is in the interest of those claiming the authenticity and value of the Prajñāpāramitā to associate disrespect for its practice with the chief of all demons.

(4) Another way in which Māra's obstructive influence is discerned in dysfunctional attitudes and activities is that where practitioners do not enjoy their practice of the Prajñāpāramitā. That is, they derive no enjoyment from their study, contemplation, recitation, demonstration or concentration upon the Prajñāpāramita. The text states, "This also should be known as Māra's deed to the Bodhisattvas. For what reason do they not derive any enjoyment from this? The Lord [Buddha states:] 'Because in the past also they have not coursed in the *six perfections*.'"[35]

This is an example of a common construction in the Prajñāparamitā's description of Māra's deeds. A single fault in the practitioner's practice is attributed first to Māra, and then to a deficiency in the practitioner. This apparent contradiction is consistent with the Prajñāpāramitā's use of redundancy whereby a salient point of doctrine is made repeatedly in different ways. The point made here concerns taking pleasure in the practice of the Prajñaparamita. "Prajñaparamitā" here stands for the entirety of the Buddhist Path as conceived in the *Prajñāpāramitā Sūtras*. The psychological principle concerns the necessity of enjoyment in order to persevere through a complex, demanding and lengthy course of practice. The pernicious nature of this lack of enjoyment is emphasized by its association with Mara. The solution to the problem is indicated by a subordinate cause of non-enjoyment, *viz.*, lack of prior engagement in the practice of the *perfections*. The practitioner is advised here of three things: (a) enjoyment is important for successful practice (b) Māra obstructs this

[34]C 332.
[35]C 333.

enjoyment and (c) enjoyment arises from repeated engagement in the practice of the *perfections*.

By associating lack of enjoyment in practice with the seminal figure of Māra, it is identified unequivocally with objective evil and with subjective psychopathology. The remedy is immediately offered through the identification of the subordinate cause of the problem. In spite of the efforts of an external demonic Māra or the influences of internal psychopathologies, the problem of lack of enjoyment in the practice of the Prajñāpāramitā will be remedied by constancy and diligence in the practice of all of the *pāramitās*. The introduction of the Māra figure in this text therefore serves as an aid in the process of exhorting practitioners to engage in the fundamental Mahayāna practices of the *pāramitās*.

(5) The rejection of the Prajñāpāramita in favor of Hīnayāna sūtras is identified as the work of Mara.[36] Various scenarios are given where practitioners of the Mahāyana turn away from the Prajñāpāramitā and take up Hınayana practices. In each case Māra is identified as the ultimate cause, and failure to attain Buddhahood as the ultimate effect. Once again the Prajñāpāramita is identified with the attainment of Buddhahood and anything which prevents the proper study and practice of Prajñāpāramitā is identified with Māra. Māra calls up his fourfold army to oppose the Buddha and obstruct the fourfold assembly of disciples who are assembled to hear the Prajñapāramita teachings, knowing that without his obstruction they can attain supreme Enlightenment.[37] The study and practice of Hīnayāna sutras is explicitly identified with Māra, as it causes the practitioner to detour from the Path of the Bodhisattva, and leads to the attainment of what is described as the inferior goal of the Pratyakabuddhas.[38]

The associations of supreme Enlightenment (Buddhahood) with the Prajñapāramita and of Māra with the Hīnayāna are found throughout the Prajñāpāramitā. There is a dialogue between the Lord Buddha and Śakra (Īndra) which discusses the incalculable merits of the Bodhisattva's thoughts

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[36]Ibid.

[37]C 241; P 241; AA II 6.

[38]C 334-335, (AA IV4.7-IV4.12).

which direct him toward Full Enlightenment: "Śakra: Under Māra's influence will be those beings who do not rejoice at these productions of thought, partisans of Māra, deceased in Māra's realm. And why? Because *shatterers of Māra's realm* are those beings who have aspired to these productions of thought [of the Prajñāpāramitā] and dedicate (the resulting merit) to the supreme enlightenment."[39] Māra therefore appears in various guises, as a Buddha, a Pratyekabuddha, a Disciple [*Śrāvaka*], a parent, etc. to dissuade the Bodhisattva from pursuing Full Enlightenment.[40] When Māra assumes the guises of Buddha or others to dissuade Bodhisattvas from pursuing supreme Enlightenment, his method is generally to convince them that the Arhatship (*nirvāṇa*) of the Hīnayāna is the final, best, or highest goal to be attained by them or anyone.[41]

This identification of Māra with the *nirvāṇa* of the Hīnayāna contrasts with Pali canonical presentations of Mara's obstruction of *Śrāvakas* and *Pratyekabuddhas* as well as Bodhisattvas.[42] This is part of the general practice of Prajñāpāramitā and other Mahayāna sūtras of portraying the Hīnayanist *nirvāṇa* as not merely inferior to Buddhahood, but pathological and evil in its function as a distraction and obstruction to the pursuit of supreme Buddhahood.

(6) Mara is associated with the varieties of thoughts and ideas which arise in the minds of practitioners in the course of working with the Prajñāpāramitā.[43] These thoughts and ideas are *vikalpa*.[44] *Vikalpa* are the psychopathologic processes identified with Mara.[45] They are pathological from the point of view of Buddhist psychology because they obstruct the

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[39]C 459; P 429; AA V 3&4.

[40]C 115; P 158-160; AA I .3.

[41]C 401-402; P 388; AA IV 8,2.

[42]E.g., see the atitavatthu portion of the Khadiraṅgara Jataka described above.

[43]C 335-336.

[44]E. Obermiller, *Analysis of the Abhisamayālaṃkāra* (Luzac & Co.: London, 1933) 353, (13).

[45]All Maras can be subsumed into two classes: Maras which are *vikalpas* (*vikalpanamāras*, རྣམ་པར་རྟོག་གི་བདུད) and Maras which are non-human living beings (*amānuṣamāras*, མི་མ་ཡིན་པའི་བདུད) See Chandra Das, *Tibetan-English Dictionary* (Kyoto: Rinsen Book Co., 1979) 666-667, and 959.

cognitive and affective mental processes required on the Path. The text characterizes the view, or mental state, of the Prajñāpāramitā as being perfectly free of all *vikalpa*.[46]

Just as anything which obstructs the study, practice and realization of the Prajñāpāramitā is said to be the work of Māra, whatever fulfills these is said to afflict Māra with pain and sorrow: "At the time when the Bodhisattva, without taking any dharma as a basis, courses in the perfection of wisdom, at that time Māra, the Evil One, is afflicted with the dart of sorrow. Just as a man whose parents have died is afflicted with the dart of sorrow, the dart of the deepest sorrow, just so [is] Māra, the Evil One, in respect to the Bodhisattva, the great being, who courses in perfect wisdom and takes no dharma as a basis." This is true of not just one Māra, but "all Evil Māras in the great trichiliocosm are afflicted with the dart of the deepest sorrow, and they do not enjoy themselves where they [reside]."[47] In this manner the Prajñaparamita brings closure to the myth of Māra, portraying him in ignominious and pathetic defeat at the hands of the practitioner who "takes no dharma as a basis," that is, who has no *vikalpa* or illusions about phenomena such as believing them to exist in any ultimately true or substantial manner.[48]

The ability of the Prajñaparamita, when properly practiced, to vanquish Maras is illustrated as follows: "When he courses thus, the gods around Indra, around Brahma, around Prajāpati pay homage to the Bodhisattva, the great being." Not only they, but the transcendental gods, the Śubhakritsna gods, the Vṛhatphala gods, etc., pay him homage, and even "the Tathagatas who reside in countless world systems also bring him to mind." He is "a candidate to Buddhahood. If all beings in world systems countless like the sands of the Ganges should become evil Māras, they all would be powerless to obstruct that Bodhisattva, the great being.[49] This

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[46]C 336.

[47]C 491; P 453; AA V 5.

[48]*Ibid.* The meaning of *taking no dharma as a basis* is discussed here in chapter 61 (C 490-493).

[49]C 463-464; P 431; AA V 5b,2.

passage locates the effective practitioner of the Prajñāpāramitā in the Buddhist cosmos. He or she is venerated by the great *deva*s of the Indian pantheon, Indra, Brahma, etc., viewed favorably by the Buddhas, and is invulnerable to the harm of any or all Māras. This power of bestowing invulnerability to Māras is significant in the use of Prajñāpāramitā materials in rituals of exorcism. This will be described subsequently.

The passage noted above continues with an elaboration on the reason why the practitioner of the Prajñāpāramitā becomes invulnerable: "Endowed with two dharmas does the Bodhisattva become one hard to assail by the evil Maras: he surveys all dharmas from emptiness, and does not abandon any being." Here we have the two sides of the Bodhisattva's practice, viz., cognitive and affective. The highest level of cognitive functioning is generally characterized as the wisdom (*prajña*) realizing emptiness (*śūnyatā*)—("he surveys all dharmas from emptiness"). The highest level of affective processes is characterized as *method*, which is compassion (*karuṇā*) that reaches its perfection in the attitude of the Bodhisattva (*Bodhicitta*)—(he "does not abandon any being."). If the Bodhisattva is lacking either of these, he or she becomes vulnerable to Māra. sGampopa quotes the *Sāgaranāgarājaparipṛcchāsūtra* as stating that "Māra works in two ways, through the practice of compassion [method] without wisdom, and through the practice of wisdom without compassion. He who understands this renounces the practice of either one without the other."[50] The practice of wisdom without compassion leads to the *nirvāṇa*

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[50]H. Guenther, *The Jewel Ornament of Liberation by sGam.Po.Pa* (Berkeley: Shambhala: Berkeley, 1959) 203.
—In his *rNam grol lag bcangs*, Pabongka Rinpoché also makes this point with the simile of the two wings of a bird: "If you have only part of the combination of method and wisdom you will not be able to travel to the state of a Victorious One [Buddha]. You will be like a bird with only one wing. The method is *Bodhicitta*. Wisdom is (realization of) emptiness. You must not train in one without the other." (pp. 678-679). He also identifies method with the first five *pāramitas* and wisdom with the sixth *pāramitā*, the *prajñāpāramitā*: "your training therefore has to be a combination of both method and wisdom... The deeds of the Children of the Victors [i.e., Bodhisattvas] come down to two things: method and wisdom.

of the Hīnayāna. Compassion without wisdom may lead to accumulations of good karma and resultant birth as a *deva*, but never produces liberation from the *saṃsāra*, much less to Buddhahood. In either case Māra's work is accomplished in the subversion of the Bodhisattva Path.

The following passage illustrates the disassociation between Māra and ordinary demons, spirits, ghosts, etc. Here the Lord Buddha is preaching the Prajñāparamitā and uses the example of the exorcism of non-human living entities (*amanuṣya)*[51] such as *yakṣas*[52] as a paradigm of spiritual power. Māra's role in this is to induce psychopathological mental states such as pride in order to obstruct a practitioner's progress. It also serves to demonstrate the lack of any necessary association between Māra and ordinary ghosts, demons, etc. Māra remains the powerful *deva* jealously guarding the integrity of his saṃsāric realm by inciting dysfunctional states in practitioners which subvert their attempts to escape from him:

"And once more, Subhuti, I will demonstrate the attributes, tokens, and signs by which an irreversible Bodhisattva, great being, should be known. If some woman or man were possessed by[53] a ghost (*amanuṣya)*, then the Bodhisattva should think to himself: 'If it is true that the Tathagatas of the past have predicted me to full enlightenment, then to the extent that my earnest intention to win full enlightenment, and my attention to it, are perfectly pure, to that extent I have left behind the thoughts of the Disciples and Pratyekabuddhas, and I surely will win full enlightenment! Nor shall I not win full enlightenment! Surely, I shall win full enlightenment! There is nothing that the Buddhas and Lords who reside in countless world systems and demonstrate Dharma have not cognized, seen, known, realized, or

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The first five perfections come under method. The last perfection, which includes special insight [*vipaśyanā*], comes under wisdom." (627). See: Pabongka Rinpoché, *op. cit.*

[51]Conze uses the term *ghost* to translate *amanuṣya*. See: ET 316.

[52]C 433 The heading for this section is: "The characteristic of accomplishing a truthful utterance which induces ghosts, such as *yakshas*, etc. to go away."

[53]ADT: byin-gyis rlabs (adhiṣṭana) śin babs-par gyur (aviṣṭa). —as noted by Conze (C., 434, n. 11.

fully known. I am sure to win full enlightenment, for these Buddhas and Lords know my earnest intention to do so. By this Truth, by this enunciation of the Truth may that ghost depart who possesses and torments this woman or man!' If as a result of this utterance of the Bodhisattva the ghost does not depart, then one should know that Bodhisattva has not been predicted by the former Tathagatas to full enlightenment, but if he departs one should know that the Bodhisattva has had his prediction to full enlightenment. As endowed with these attributes, tokens, and signs should the irreversible Bodhisattva, great being, be known."

"Moreover, in connection with the sustaining power of the Truth, Māra, the Evil One, may approach a Bodhisattva unpracticed in the six perfections, deficient in skill in means, unpracticed in the four applications of mindfulness, the doors to freedom which consist in Emptiness, the Signless, and the Wishless, and who has not entered on a Bodhisattva's specific course of salvation. When the Bodhisattva effects his Act of Truth, i.e. 'by this Truth, by the enunciation of the Truth that the Tathagatas of the past have predicted my full enlightenment, may that ghost depart!,' then Māra, the Evil One, will eagerly try himself to remove the ghost. And why? As Māra's efforts become ever more forceful and vehement, in the end the ghost will actually be removed by Māra's power but the Bodhisattva will think to himself, 'it is through my might that the ghost has departed!', and will fail to cognize that his departure was in fact due to Māra's might. In consequence he will despise other Bodhisattvas, deride, mock, condemn, and depreciate them, in the belief that he himself has been predicted to full enlightenment by the Tathagatas of the past, but those others have not. As he grows in conceit and produces (thoughts of) conceit, so he moves far away from the knowledge of all modes, from the utmost Buddha-cognition. When such a being, so greatly lacking in skill in means, produces this kind of excessive conceit, then two levels may be expected of him. Which two? The level of the Disciples or that of the Pratyekabuddhas. It is thus that a deed of Māra will arise to that Bodhisattva through the sustaining power of the Truth. He will omit to tend, love, and honor the

good spiritual friends, and thus he will further tighten the hold which Māra has over him. And why? Because he has not practiced the six perfections, because he has not been taken hold of by skill in means. This also should be known by the Bodhisattva, the great being, as Māra's deed."[54]

The power to exorcise demons is presented here as an attribute of the highly advanced practitioner, that is, of the "the irreversible Bodhisattva, the great being." The rite of exorcism involves no elaborate ceremony, only the, "enunciation of the Truth," regarding the practitioner's destiny as a future Buddha. This has two components: an appeal to the power of the 'truth' and an appeal to the power of future Buddhahood. The demon cannot tolerate the immanence of the powerful state of Buddhahood, and the truth of its proximity. However, if the practitioner is not of the highest caliber, has not become accomplished in the *pāramitās*, etc., and is not close to attaining the goal, then the demon can apparently ignore him or her with impunity.

If such an unskillful practitioner arrogantly claims access to Buddhahood, Māra steps in to increase this arrogance even more. Without Māra, the practitioner would presumably suffer a loss of face because of the failure to exorcise the demon, and the evidence this failure gives of his or her lack of ability and spiritual standing. However, Mara exerts himself to drive out the demon in order to increase arrogance and subvert progress on the Path to Buddhahood.

This passage gives evidence that the relationship between Māras and demons is only incidental. The demon has his or her own agenda for possessing the victim. There is no suggestion that this agenda has anything to do with obstructing Buddhist practice. The ordinary demon is likely to be a creature of very limited powers and interests. As was seen above in the presentation of Jataka materials, the *yakkha* demons generally are concerned with humans for very mundane reasons such as sources of food, lodging, etc. Only Māra is concerned with obstructing Buddhist practice. As a

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[54]C 433-438; P 413-416; AA V 1,8. Chapter XXI of the *Aṣṭasāhasrikā Prajñāpāramitā* begins with this section on "Mara's Deeds." See: *Aṣṭasāhasrikā Prajñāpāramitā* (Ed. by R. Mitra, 1888).

powerful *deva* he has everything he could desire in the way of material enjoyments and is concerned only with the preservation of his great saṃsāric kingdom and the threat which successful Bodhisattvas pose to it.

The sense of this presentation of Māra's deeds may be taken as an exhortation to practice the *pāramitās* and the other elements of the Path as presented in the Prajñāpāramitā, including such things as avoiding the kind of arrogance described above. Only such practice can protect against an enemy as devious and powerful as Māra who will even augment the efficacy of religious rituals in order to increase dysfunctional mental states and lead one to the disparaged state of Hīnayānist *nirvāṇa*.

Saddharmapundarīka Sūtra

The discussion of Māra in the *Saddharmapuṇḍarīka Sūtra (Lotus Sūtra)*[55] is predominantly on a mythic level that avoids the doctrinal complexity found in the *Prajñāpāramitā Sūtras.* The view of Māra presented in the *Saddharmapuṇḍarīka Sūtra* is generally similar to that found in the Pāli Canon. He is a powerful deity/dæmon who occupies an important place in the cosmos, and is characterized by his opposition to those on the Buddhist path. The *Saddharmapuṇḍarīka Sūtra,* like the Pāli canon, speaks of Buddha announcing himself to the beings of the world including the Māras. In the introductory portion of the text, the Buddha of the past known as *Khandrasūryapradīpa* announces his Nirvāṇa "to the world, including the gods, Māras[56] and Brahmās, to all creatures, including ascetics, Brahmans, gods, men and demons."[57] After attaining the sacred knowledge, the Arhats are said to be, "deserving of the worship of the world, including the gods, Maras and Brahmās, in short, of all beings."[58] Similar mention of Maras is found in the Pāli *Nikāyas.*[59]

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[55]*Saddharma Puṇḍarīkasūtra,* (The *Lotus Sūtra),* trans. H. Kern, (Dover: New York) 1963, first pub. 1884). Abbreviated here as—**SP**

[56]The *Lotus Sūtra* as well as the other Mahayana and Pali Sūtras often describe the Buddha's audience as being comprised of gods, Maras, Brahmas, etc. This plurality of Māras, etc. is associated with the vastness of the cosmos and the plurality of world systems indicated or assumed in these texts. Mara seems to be plural when referred to in a general sense. Mara is indicated as singular in particular instances such as when an individual Mara interacts with an individual, e.g., the Buddha or a Bodhisattva. For a discussion of the plurality of Maras, see: James W. Boyd, *Satan and Māra* (E.J. Brill: Leiden, 1975) 100-111.

[57]SP. 21.

[58]SP., 115.

[59]In the *Aṅguttara Nikāya,* the Buddha "having attained his knowledge, declares it to this world with its devas and Maras and Brahmans, to this earth with its recluses and Brahmins, its devas and men." *So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayaṃ abhiññā sacchikatvā pavedeti.* (PTS edition of the *Aṅguttara Nikāya:* Vol III, p. 30). James Boyd refers to this passage in his discussion of the plurality of Maras in the Pali Canon. See: James W. Boyd, *op. cit,* 101.

The *Saddharmapuṇḍarīka Sūtra* presents Māra as being antagonistic to the Buddha and his Dharma, but ultimately defeated by them. The process of attaining the supreme enlightenment of the Buddha always entails the defeat of Māra.[60] The practitioner of the Dharma will, "conquer the troop of the wicked Māra" (*Mārakalikakram*).[61] Māra's formidable and intractable opposition is emphasized in the *Saddharmapuṇḍarīka Sūtra* just as it is throughout the Pāli materials. For example, in Chapter XXVI of the *Saddharmapuṇḍarīka Sūtra*, the Bodhisattva Samantabhadra vows to protect practitioners of the Dharma so that they will not be harmed by, "Māra the Evil One, nor the sons of Māra (*Māraputrā*), the angels called Mārakāyikas (*Māra-kāyika devaputra*), the daughters of Māra (*Māra kanyā*), the followers of Māra (*Māra parṣad*), and all other servitors to Māra (*Māra pariyuṭṭhito*) that no gods, goblins, ghosts, imps, wizards, spectres laying snares for those preachers may surprise them."[62] In Chapter XIII, the *Saddharmapuṇḍarīka Sūtra* employs various martial metaphors to describe the battle which the followers of the Buddha are, "soldiers of this Dharmaparyaya (sacred doctrine)," who wage war against the forces of Māra.[63] This parallels accounts in the Pāli. For example the *Mahāvagga* section of the *Sutta Nipāta*. It also corresponds also to Sanskrit versions of the Buddha's life in the *Buddhacarita*, the *Lalitavistara* and the *Mahāvastu*.[64]

—In the *Dīgha Nikāya* the Buddha's radiance spreads throughout the cosmos, "including the worlds above of the gods, the Maras and the Brahmas, and the word below with its recluses and Brahmins, its princes and peoples." *Atha sadevake loke samārake sabrahmake sassamaṇa brāhmaṇiyā pajāya sadevamanussāya*
(PTS Edition of the *Dīgha Nikāya*: Vol. II, p. 15). See also Boyd, *op. cit.*, 100.

[60]SP., 155.

[61] SP., 439

[62]SP., 433.

[63]SP., 275.

[64]Regarding Buddha's defeat of Mara, see, for instance, Aśvaghoṣa, *Buddhacarita* trans. by E.H. Johnston (OBR Corp. : New Delhi, 1972) Part II, Canto XIII, 188-202. For other discussions of this process and for references to it in various Pali and Sanskrit texts, see T.O. Ling, *Buddhism and the Mythology of Evil* (Allen & Unwin: London, 1962) 144-49. Also

Another theme also found in both Pāli Canon and the *Saddharmapuṇḍarīka Sūtra* is the ultimate salvation of Māra and his partisans. The eventual conversion and redemption of Māra follows from the conception of universal salvation and the general doctrine of impermanence and rebirth,[65] as well as from the theme of the greatness and power of the Doctrine which cannot admit any ultimate obstacles. In the *Majjhima Nikāya*, Moggallāna, a chief disciple of the Buddha, identifies himself as a Māra of the past, known as Dūsi Māra.[66] Just as Dūsi Māra was defeated by a former Buddha, and then eventually found his way to religious conversion and accomplishment of the Path, so may the present Māra. It is stated in Chapter VI of the *Saddharmapuṇḍarika Sūtra* that Māra and his followers will successfully apply themselves to the practice of the Dharma under the guidance of a future Buddha.[67] The *Lalita Vistara* also suggests this. After Māra has been thoroughly humiliated by the Buddha in all of their encounters, he finally gives up and turns his attention toward the Buddhist Path: "...le démon Pāpiyan les vit tous le visage tourné vers le Bôdhisattva et prêts à le servir."[68] The *Buddhacarita* has Māra advising his

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see Windisch's interpretation of Buddha's "Kampf mit Māra" from Pāli and Sanskrit texts, E. Windisch, *Māra und Buddha* (Leipzig, 1895) 29.

[65]Māra is a living being subject to impermanence, death and rebirth. A former rebirth of the Māra who seeks to obstruct Śākyamuni is identified in the epilogue of the *Supriyasārthavāha Jātaka* as a fierce *nāga* by the name of Agnimukha who offers the Bodhisattva some brief and rather mild interference in the course of his quest. Among the more formidable opponents in that life's quest is a monstrous *yakṣa/rākṣasa* called Lohitakṣa who is identified as a former rebirth of Devadatta. See: *Supriyasārthavāhajātaka*, ed. by Ratna Handurukande (Indica Et Tibetica: Verlag, Bonn, 1988) 25.

[66]Mogallana speaks to Mara saying, "In that past time, I, O Evil One, was the Mara known as Dusi. You yourself where the son of my sister Kaḷi, so you are my own nephew." (*Bhūtapubbāhaṁ pāpima Dūsi nāma māro ahosiṁ, tassa me Kāḷi nāma bhaginī, tassā tvaṁ putto, so me tvaṁ bhāgineyyo hosi.*) *Majjhima Nikāya* Vol. I, 333. Quoted by Boyd, *op. cit*, 116.

[67]SP., 143. The future Buddha is Raśmiprabhasa, who is Buddha Śākyamumi's disciple Kasyapa.

[68]*Lalita Vistara*, XXI, 299. Quoted by Boyd, *op. cit*, 127. See also Windisch, *op. cit*, 161-162.

daughters to take refuge in the Buddha after they, and Māra himself, have been defeated in their attempts to obstruct him.[69] The conquest and conversion of Māra by the Buddhist elder Upagupta (c. 300 B.C.E.) is an important theme in India Buddhism.[70]

There are two themes concerning Māra which are developed in the *Saddharmapuṇḍarīka Sūtra*, but which are not emphasized in Pāli materials. First is the magical power of the text itself. The *Saddharmapuṇḍarīka Sūtra* itself is said to protect the Dharma from, "Māra the Fiend... the celestial beings called Mārakāyikas, Nāgas, goblins, and imps, and to put Māra and his followers to flight."[71] Beyond this, the *Saddharmapuṇḍarīka Sūtra* asserts that the essence of the Bodhisattva's path to salvation consists of complete devotion to the *Saddharmapuṇḍarīka Sūtra* through rituals of recitation and preaching of its text.[72] This magical potency of the text is developed in the devotional trends of Buddhism, most especially in East Asian expressions.[73] The second theme introduced here concerns the danger of Māra disguising himself as the Buddha and proclaiming false doctrines to lead the faithful

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[69]*The Buddha Carita of Aśvaghoṣa* ed. by E. B. Cowell, XV, p. 137. (cited by Boyd, *op. cit.*, 128.

[70]John Strong provides extensive documentation and discussion of Upagupta's conquest and conversion of Māra. His sources include the *Divyāvadāna*, a Sarvastivadin text, as well as numerous other Pali and Sanskrit texts such as the *Dasabodhisattuppattikathā*, the *Kalpanāmaṇḍitikā*, the *Lokapaññatti*, the *Damamūkanidāna Sūtra*, etc. See: John S. Strong, *The Legend and Cult of Upagupta (Princeton University Press: Princeton, 1992)* 93-117; 315-319; 384. See also Boyd, *op. cit.*, and Windisch, *op. cit.*, 161-162.

[71]SP., 391-92.

[72]SP., 90-91. See also: Kenneth Ch'en, *Buddhism in China* (Princeton University Press: Princeton, 1964)) 380.

[73]According to Kenneth Ch'en, *Lotus Sūtra* was the most popular sutra in China, being studied and recited by practically all Buddhist schools. It was the basic text of the T'ien-t'ai School in China and Japan. Ibid., 380-81.

The magical power of the *Lotus* is especially prominent in the doctrine of Nichiren who taught that the final message of the Buddha is that all beings find liberation only through homage to the *Lotus Sūtra*. See: Junjiro Takakusu, *The Essentials of Buddhist Philosophy* (Greenwood Press: Westport, Conn., 1973) 179.

astray.[74] This is also developed in the *Prajñāpāramitā Sūtras*,[75] but is not found in Pāli materials. In the Pāli canon Māra takes on a variety of disguises to deceive and obstruct the Bodhisattva, the Buddha or his disciples. For example, in the *Māra Suttas* of the *Saṃyutta Nikāya*, Māra attacks the Buddha having disguised himself as a fearsome elephant[76], a giant cobra[77], a bullock[78], and various beautiful and ugly disguises[79]. These are primarily attacks aimed at the Buddha and his close disciples at a point in Buddhist history where the doctrine is unitary and its opponents (e.g., Māras) are seen as external.

In the *Saddharmapuṇḍarīka Sūtra*, Buddhism is comprised of three branches, or vehicles. There is a sense of competition so that opposition and conflict in Buddhism have internal aspects. The primary theme of the *Saddharmapuṇḍarīka Sūtra* is that these three vehicles, viz., *Śrāvakayāna*, *Pratyekabuddhayāna*, and *Bodhisattvayāna*, are aspects of the Buddha's skillful technique to lead diverse living beings to the one final goal, Buddhahood. It denies any final *nirvāṇa* as conceived in the Hīnayāna schools and proclaims only one final *nirvāṇa* which is Buddhahood as conceived in the Mahāyāna. In brief, it asserts that the Hīnayāna is a provisional and ultimately vacuous body of teachings meant only to attract followers who may then be led to the Mahāyāna.

Upon hearing this teaching from the Buddha, Śāriputra, a paradigmatic *Arhat* of the Hīnayāna, first fears that Māra, disguised as Buddha, is seeking to confuse and obstruct him. On careful consideration of the arguments and reasons and illustrations, Śāriputra realizes this to be the true wisdom of the Buddha. In this manner the specter of Māra is raised as

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[74]SP., 63-64.

[75]C., 115 and 401-402: In several passages in the *Prajñāpāramitā*, Mara is described as assuming the guise of a Buddha to dissuade Bodhisattvas from pursuing Buddhahood by convincing them that *nirvāṇa* is the final, best, and highest goal to be attained.

[76]*Saṃyutta Nikāya*, trans. as: *The Book of Kindred Sayings*. by Mrs. Rhys Davids (PTS: London: 1917). Vol. I, pp. 129-30.

[77]Ibid., 133.

[78]Ibid.,141.

[79]Ibid., 130.

an element in intra-Buddhist conflict. The suggestion that Māra may appear as a Buddha to lead Buddhists astray is a logical outcome of the conception of Māra as a master of disguise in the context of an evolved Buddhism with various factions. It may be that such a suggestion was part of the debates between proponents of various Mahāyāna and Hīnayāna views at the time of redaction of the *Saddharmapuṇḍarīka Sūtra.*

Samdhinirmocana Sūtra

The opening passage of the *Saṃdhinirmocana* distinguishes Māras from all other beings by associating them with the evil of defilements and pathological mental states (*kleśas*)[80]. The *Sūtra* begins with a description of the divine realm of the Buddha complete with a number of types of beings often identified with the English term *demons*, but who are here presented as full members of a pure Buddha realm. This divine Buddha realm contains, "a community of innumerable Bodhisattvas, with *devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, mahoragas,* humans, and non-humans [*amanuṣa*], all wandering about everywhere. The palace was firm by way of the joy and the great bliss of the taste of doctrine, thoroughly abiding because of thoroughly bringing about all the welfare of all sentient beings, was free from all the harms of the defilements of the afflictions, completely free from all Demons (*bdud, Māra*)".[81]

This introductory passage sets up a dichotomy with Buddhas, Bodhisattvas, and other living beings on the side of joy, bliss, and universal welfare, and Māras on the other side, associated with defilements, *kleśas*, and universal evil. This dichotomy is extended in a subsequent passage which associates Maras with the principle obstacles or obstructive processes, such as *vikalpa*, which are overcome by the Bodhisattva as Buddhahood is attained:

"Also, [the Buddha] was staying together with all the innumerable Bodhisattvas, assembled from various Buddha lands, thoroughly abiding in a great state, who had definitely emerged [from saṃsara] by way of Mahayana doctrine, had even-mindedness toward all beings, were freed from all imputations [*rtog pa*], ideations [*rnam par rtog pa, vikalpa*], and

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[80]The *kleśas* (desire, hatred, ignorance, pride, jealousy, doubt, etc.) are termed *pathological mental states* from the viewpoint of Buddhist psychology as they are the states of mind responsible for the *saṃsāric* condition. Their complete elimination results in liberation from the *saṃsāra*.

[81]C. John Powers, *op. cit.*, 208.

mental constructions [*yons su rtogs pa*][82], who had conquered all Demons [Māras] and opponents, had become distant from all mental activities of Hearers and Solitary Realizers, were firm because of the joy and bliss of the taste of the great doctrine, who had completely transcended the five great fears[83], having solely progressed to the irreversible grounds[84], and who had actualized those grounds of thoroughly pacifying all harms to all sentient beings."[85]

Having identified Māras with all that is evil and inimical to the Mahāyāna practitioner, i.e. the Bodhisattva, the *Saṃdhinirmocana* employs this concept to convey its sectarian message. In the *Saddharmapuṇḍarīka Sūtra* and *Prajñāpāramitā Sūtras* Māra appears in the guise of the Buddha and teaches a perverse doctrine to deceive and obstruct the Buddhist practitioner. The *Saṃdhinirmocana* presents a variation on this theme. Here the Buddhist practitioner who lacks the requisite roots of virtue and mental

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[82]*Saṃdhinirmocana Sūtra*, (the Tibetan text, sTog Palace edition) (Shesrig Dpemzod: Leh, Ladakh, 1975-80), Vol. Ja, p. 7., gives *yons su rtogs pa*, which should be translated by an expression such as "*complete understanding*" or "*thorough knowledge*". It appears as if the letter "*s*" was erroneously added in the term *yons su rtog pa*, which could be properly translated as "*mental constructions*". At my request (05-18-93), Powers has checked the other available Tibetan editions of the *Saṃdhinirmocana Sūtra*—Lhasa; Narthang; Peking; Sde-dge; and Co-ne, as well as versions provided by Ekai Kawaguchi (Toyo Bunko Library: Tokyo) and Étienne Lamotte (Louvain, 1935). In every case the texts give *yons su rtogs pa* rather than *yons su rtog pa*. It is difficult to make sense of this passage if the former spelling is correct.

[83]The five great fears (*pañca mahābhaya, 'jigs pa chen po lnga*) are the fears that trouble practitioners on the Bodhisattva Path, viz., 1) the fear of lacking a means of livelihood; 2) the fear of disapproval; 3) the fear of death; 4) the fear of miserable rebirths; and 5) the fear which arises when speaking before an assembly. For a discussion of the sources and interpretations of these five great fears, see Powers, *op. cit.*, 357-58, n. 44.

[84]The *irreversible grounds (avaivartika bhūmi, phyir mi ldog pa'i sa)* are those levels of the Bodhisattva path from which backsliding is no longer possible. These seem to be the last three of the ten Bodhisattva grounds, viz., 8th - Immutable (*acala, mi go ba*), 9th - Sublime Cognition (*sādhumati, legs-pa'i blo-gros*), 10th - Dharma Cloud (*dharmamegha, chos kyi sprin*). Powers provides some further information on this usage, (ibid., 358).

[85]Powers, *op. cit.* 209*f*.

purity hears the true Mahāyāna doctrine (e.g., concerning *śunyatā*) and rejects it as a deceitful teaching of Māra:

"Those who do not develop belief in terms of the view, hearing from them that phenomena are without entityness, hearing that phenomena lack production, lack cessation, are just quiescent from the start, and are just naturally passed beyond sorrow, develop fear and become afraid. Becoming very afraid, they say: 'This is not the teaching of the Buddha this is a statement by a Demon [Māra],' and, thinking thus, they deprecate and reject those sūtras, and speak offensively and unpleasantly. I describe those who, on that basis, have obtained great karmic obstructions, and thereby deceive many beings and who have a view of the non-existence of all characters and who teach what is not the meaning to be the meaning as obtaining great karmic obstructions...

"Because they conceive doctrine to be non-doctrine and because they conceive the meaning to be what is not the meaning, adhering to doctrine as being non-doctrine and adhering to the meaning as being non-meaning, they say: 'This is not the teaching of the Buddha, this is a statement by a Demon [Māra],' and, thinking in this way, they deprecate and abandon these sūtras, and they speak offensively and unpleasantly and also engage in interpolation. In many forms, they are involved in destroying, eradicating, and undermining these sutras."[86]

In the *Saddharmapuṇḍarika Sūtra* and *Prajñāpāramitā Sūtras*, Māras may take the form of Buddhas and other exalted beings to dissuade the practitioner from following the Mahāyana paths. In the *Saṃdhinirmocana* Māras do not appear directly, however, deluded people think that the Mahāyana teachings are the work of Māras. Based upon this misapprehension they accumulate great demerit. They are traveling, "a path of degeneration,"[87] which condemns them to great misfortune because of the bad karma accrued from rejecting the Buddha's true Dharma. This message is clearly directed at those who reject the Mahāyāna

[86] Ibid., 256-57.

[87] *Rab tu nyams par 'gyur ba'i lam*, ibid. 257, n. 447 (pp. 519-20).

doctrines as false. As was seen in the *Saddharmapuṇḍarīka Sūtra* and elsewhere, Māra is a useful device for sectarian argument. Partisans of non-Mahāyāna views may attribute the Mahāyāna doctrines, especially more radical ones (e.g., *śunyatā*) to the machinations of Māras. Mahāyānists may then reverse this strategy and attribute opposition to their *sūtras* as the work of Māras. The idea that Māras can manifest themselves in the form of Buddha, however, presents great hermeneutical difficulties. How is one to know if a "Buddha" who preaches as new doctrine is actually a Buddha or a Māra? The *Saṃdhinirmocana* itself offers no solutions, only dire warnings against making errors in this regard.

Vimalakīrtinirdeśa Sūtra[88]

The image of Māra disguising himself as a Buddha or Bodhisattva is critically altered in the *Vimalakīrtinirdeśa Sūtra*. Here Māras not only may look like Bodhisattvas, but may in fact, be enlightened, compassionate Bodhisattvas. There are two radically different types of Māras in the *Vimalakīrtinirdeśa Sūtra*: 1) ordinary Māras, as conceived in the Pāli Canon, for instance, who are vexatious beings seeking to obstruct practitioners of the Buddhist Path and 2) Bodhisattva Māras who skillfully provide the necessary challenge and incentive to spur practitioners on to higher levels of the Path. The concept of 'inconceivable liberation' (*acintyavimokṣa*) is a central theme of this *sūtra*,[89] and is the principle which distinguishes the two types of Māras. *Acintyavimokṣa* suggests that the state of Enlightenment approached by the great Bodhisattva[90] and attained by Buddhas is so exalted that it can admit no meaningful rival or competitor. The Māras presented in most other Buddhist sources tend to be evil beings who are sufficiently powerful to impose creditable, if ultimately futile, challenges to Buddhas and Bodhisattvas. This is not so for the Māras of the *Vimalakīrtinirdeśa Sūtra*.

In the view of this *Sūtra*, "[ordinary] Māras can do absolutely nothing against those who are convinced of this inconceivable liberation."[91] This statement is by Mahakaśyapa, who in this sūtra plays the part of the paradigmatic Hīnayāna *Śrāvaka* who is being instructed in the marvels of the Mahayana by Vimalakīrti. Here Mahākāśyapa refers to those evil beings of the Hīnayana generally known as Māras. He has now understood

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[88] *Vimalakīrtinirdeśa Sūtra. (L'Enseignement de Vimalakīrti)*. Trans. by Étienne Lamotte, (Bibliothèque du *Muséon*: Louvain, 1962). Rendered into English by Sara Boin as *The Teaching of Vimalakīrti* (PTS: London, 1976).

[89] Ibid., 141, n. 11.

[90] *Great Bodhisattvas (Arya Bodhisattva* or *Bodhisattva Mahāsattva)* are Bodhisattvas who have attained the higher Mahāyana Paths (i.e., *darśanamārga* and above). The *Vimalakīrtinirdeśa Sūtra* uses the term Bodhisattva in this sense. Other Mahāyana texts, as will be seen below, use the term differently.

[91] Ibid., 150.

that such beings are no match for Bodhisattvas. Vimalakīrti extends his understanding by stating that any "Māras" who are powerful enough to contend in a competent manner with Bodhisattvas must in fact be Bodhisattvas themselves. No evil being could possibly have the power to challenge a Bodhisattva. This is elaborated in the *Sūtra* as follows:

"Then the Licchavi Vimalakīrti said to the Elder Mahākāśyapa: Honorable Kāśyapa, the Māras who behave like Māra in the innumerable universes of the ten regions are all Bodhisattvas established in inconceivable liberation (*acintyavimokṣa*) and who, through skillful means (*upāyakauśalyena*), behave like Māra in order to ripen beings (*sattvaparipācanārtham*)... only Bodhisattvas can display such cruel demands [i.e., demanding from another Bodhisattva the gift of an eye, a hand, a limb, a son or daughter, etc.][92] The power of creating difficulties for Bodhisattvas does not exist in ordinary people [i.e., non-Bodhisattvas]. No, this is not to be found. They are not capable of tormenting and demanding in this way... Honorable Mahākāśyapa, someone who is not a Bodhisattva cannot cause difficulties to a Bodhisattva, it is only a Bodhisattva who can cause difficulties to a Bodhisattva, and only a Bodhisattva can resist the attacks of another Bodhisattva."[93]

The *Vimalakīrtinirdeśa Sūtra* uses the image of Māra as part of its polemical assault on the Hınayāna. It suggests that (ordinary) Māras, as conceived by the Hınayana, may be able to obstruct the path to liberation of the *Śrāvaka* and *Pratyekabuddha*, but they are powerless to hinder the Bodhisattva who follows the Mahayana paths. The only beings who could possibly manage to hinder a Bodhisattva are other Bodhisattvas. The Jataka literature, for instance, is full of the types of Maras or Mara-like beings who torment the Bodhisattva and make outrageous demands for his eyes, flesh, blood, children, etc. Whereas the *Vimalakīrtinirdeśa Sūtra* explicitly identifies

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[92]Ibid., 150-51. The entire list of outrageous demands is extensive and includes a hand, a foot, an ear, a nose, muscles, bones, marrow, an eye, a chest (*pūrvārdhakāya*), a head, a limb, a minor limb (*pratyaṅga*), as well as a variety of external objects from family members to houses.

[93]Ibid., 151-52.

these seemingly avaricious beings as Bodhisattvas, in the Jātaka they are identified explicitly as evil doers.[94]

The *Vimalakīrtinirdeśa Sūtra's* polemical statement of the superiority of the Mahāyāna view of Enlightenment (*acintyavimokṣa*) over the Hīnayāna view elevates the Bodhisattva and the Buddha, but also must elevate their competitors, the Māras. If Māras are viewed as truly evil, their elevation would tend towards a Manichean dualism which is inimical to the Buddhist ethos of universal compassion and salvation. The *Sūtra's* creative solution is to transform Māras into Bodhisattvas, and put the locus of evil in the Hīnayāna rejection of Mahāyāna views. The Hīnayāna now becomes the enemy as lesser enemies, (e.g., non-Buddhists) are trivialized as ineffectual[95], and greater enemies (Māras) are elevated to Bodhisattvahood. The Hīnayāna therefore becomes the object of *Vimalakīrti*'s most pointed arguments.

Beyond the obvious polemic against the Hīnayāna there are some significant psychological implications to the *Vimalakīrtinirdeśa Sūtra's* presentation of Māras. A person who reads this text and is favorably disposed towards its Mahāyāna premises is likely to engage to some degree in a process of identification with the hero of the *Sūtra*, the Bodhisattva. According to the *Sūtra*, a Bodhisattva cannot truly be harmed or obstructed by an ordinary person (i.e., a non-Bodhisattva) or even a powerful Māra-deity. Therefore, anyone who does succeed in mounting a creditable challenge must be, his or herself, a Bodhisattva who is doing this in order to facilitate the progress of another Bodhisattva on the path to liberation.

When an individual has assimilated this message and has psychologically identified with the Bodhisattva, his or her attitude towards evil is modified. Ordinary evil, such as the harmful activities of other

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[94]For example, the evil Brahmin Jujaka (a previous birth of Devadatta) demands the gift of the Bodhisattva's children in the *Vessantara Jātaka* (Jātaka no. 547, JT Vol. VI, 279), and the five evil Yakṣas in the *Maitrībala Jātaka* (ST 55-71) who demand and eat the flesh of the Bodhisattva, but then repent and eventually take birth as the five persons who become the Buddha's first disciples after his Enlightenment.

[95]*Vimalakīrtinirdeśa Sūtra., Op. cit.*, 150.

persons, fire, weapons, poison, disease, demons, death, etc., are no longer to be feared, because the Bodhisattva cannot be truly harmed or obstructed by such things. When evil occurs in such a manner that the individual is pushed to the limits of psychological coping processes, it must be viewed as an extraordinary evil. That is, as the activity of a Bodhisattva Māra who is offering this challenge in order to provide indispensable motivation and opportunity for the practice of a transcendent virtue (*pāramitā*) necessary for the attainment of Buddhahood.

When the accounts of the Buddha's lives as a Bodhisattva, such as those found in the Jātaka literature, are examined for examples of transcendent virtues which lead to the attainment of Buddhahood, many are prompted by Māras or Māra-like figures. When Māra is understood in the comprehensive sense of the Four Māras (*catvārimāra*), there is no evil which is not included. The overcoming of these Māras is the *raison d'être* of Buddhism. If there were no death (i.e., no *maraṇamāra*) and no degeneration of the body and mind (i.e., no *skandhamāra* and no *kleśamāra*) there would be no sense in the pursuit of liberation from *saṃsāra* and attainment of Buddhahood.

When the Bodhisattva, Prince Siddhārtha, is preparing to abandon his father's palace to meditate in the forest, his father, King Śuddhodana, tries various strategies to cause him to remain in the worldly life. The final attempt consists of surrounding the Bodhisattva with a troupe of divinely beautiful and skillfully seductive young women. The Bodhisattva responds: "It is not that I despise the objects of sense, and I know that the world is devoted to them, but my mind does not delight in them, because I hold them to be transitory. If the triad of old age, disease and death did not exist, I too should take my pleasure in the ravishing objects of sense. For if indeed this beauty of women could have been rendered everlasting, my mind would certainly have taken pleasure in the passions, full of evils though they are."[96]

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[96]Aśvaghoṣa, *Buddhacarita*, trans. E.H. Johnston (OBR Corp: New Delhi, 1972). iv. 85-87, (p. 57).

On this occasion, King Śuddhodana takes on the role of Māra. Śuddhodana's strategies parallel the famous efforts of Māra to prevent the Bodhisattva from attaining Buddhahood under the Bodhi tree. Māra's efforts to restrain the Bodhisattva from the final departure from the world (i.e., liberation/*nirvāṇa*) culminate in sending his magically beautiful daughters to seduce him.[97] Māra and Śuddhodana on these occasions are examples of *devaputramāra*. That is, they function to obstruct the process of overcoming the other three of the Four Māras.[98] The *Vimalakīrtinirdeśa Sūtra* suggests that they both may be Bodhisattvas. Whether either of them are to be considered Bodhisattvas in this sense seems to depend upon their ability to challenge Prince Siddhārtha and spur him on to higher levels of practice and attainment. In order to do this, the *Sūtra* asserts that they must be "Bodhisattvas established in inconceivable liberation (*acintyavimokṣa*) and who, through skillful means (*upāyakauśalyena*), behave like Māra in order to ripen beings (*sattvaparipācanārtham*)."[99]

The psychological implication of this view of Māras, as noted above, involves a transformation in the view of evil. Ordinary evil, arising from harm inflicted by ignorant worldly beings or natural forces, etc., is not to be feared by the Mahāyanist, as it has no real power to harm a Bodhisattva[100].

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[97]*Lalita Vistara*, trans. Nicholas Poppe, *The Twelve Deeds of Buddha* (University of Washington Press: Seattle, 1967) F 60v-F 63r, 157-160.

[98]According to mKhan-zur Padma rGyal-mthsan, "The definition of the Divine Mara (Devaputramāra) is: Those component aspects of what are called the Four Māras which are included among the factors which obstruct the transcendence of the other three Maras. The Divine Mara has two aspects: The Overt Divine Māra and the Underlying Divine Mara. The first of these is like the Great God of Happiness, Lord of the Heaven of Controlling the Serendipity of Others (Paranirmitavaśavartin). The second is like the factors which obstruct the transcendence of the other three Maras." bLo-gLing mKhan-zur Padma rGyal-mthsan, *bLo gSal dGa' bsKyed sÑiṅ gi Norbu* (Paṇchen bSod-nams Grags-pa Literature series: Drepung Loseling Library society: Mundgod, Karnataka, 1982) Vol. II, p. 252.

[99]*Vimalakīrtinirdeśa Sūtra, op. cit.*, 150.

[100]The ordinary practitioner of Mahayana Buddhism may or may not be a Bodhisattva, depending upon the preferred definition of these terms. I am using these terms here as synonyms. Any practitioner of Mahayāna is identified as a Bodhisattva in major

Any evil which is sufficiently formidable to challenge one's coping abilities or psychological defenses must be viewed as arising from the skillful and compassionate activity of a Bodhisattva. This leaves the Bodhisattva (or person identifying with or striving to be a Bodhisattva) with the obligation to view anyone who harms or obstructs him or her as at least potentially a compassionate and enlightened Bodhisattva. In fact, the greater the harm and obstruction, the more likely it is arising from a Bodhisattva.

Mahayana texts such as the works of Asaṅga. He uses the term *Bodhisattva* to refer to any person who attempts to practice Mahayana Buddhism, no matter how well or how poorly he or she engages in this practice. See: Asaṅga, *Bodhisattva-bhūmi*, (text number 5538 in the Otani Univ. reprint of the Peking Ed. of the *Tibetan Tripiṭaka* (*bKa' 'Gyur* and *bsTan 'gyur*) (Tibetan Tripiṭaka Research Institute: Tokyo/Kyoto, 1957). The tenth chapter of the *Bodhisattva-bhūmi* concerns the topic of Mahayana ethics. It describes a wide variety of infractions and crimes that might be committed by a Bodhisattva in the course of his/her career. These range from mistakes in liturgical recitation to various forms of mayhem. For Asaṅga, a Bodhisattva is qualified as such by the proper taking up of the *Bodhisattva Vow* (i.e., to strive for universal salvation), and is disqualified by the abandonment of that vow. Ordinary crimes and misdemeanors do not disqualify the Bodhisattva.

Bodhisattvacaryāvatāra

The *Bodhisattvacaryāvatāra*, an eighth century Mahāyāna classic by Śāntideva,[101] attempts to synthesize various elements of Buddhist tradition into a coherent outline for religious practice. Unlike the *Vimalakīrtinirdeśa*, as well as the *Prajñāpāramitā*, *Saṃdhinirmocana* and *Saddharmapuṇḍarīka Sūtras*, it does not engage in the demonization of the Hīnayāna or in any other obvious sectarian polemics. In focusing on essential elements of ethics, meditation, philosophy, etc., it parallels the concerns illustrated in many Jātakas where Buddhist sectarianism was not an important factor. Both are directed primarily at an audience which is concerned with the nature of Buddhist religious practice.

The *Bodhisattvacaryāvatāra* is concerned more with the psychological dynamics of evil than with its personification. Evil is therefore identified with the harmful and obstructive actions of all living beings and is not focused only upon Māras. The theme of the beneficial nature of Māras in the *Vimalakīrtinirdeśa Sūtra* is echoed in the *Bodhisattvacaryāvatāra*. Where the *Vimalakīrtinirdeśa Sūtra* implies two different types of Māras, the *Bodhisattvacaryāvatāra* suggests two different types of evil: 1) ordinary evil, which corresponds to the ordinary Māras and 2) extraordinary evil, which functions like the Bodhisattva Māras. Unlike the two different types of Māras, who are presumably distinguishable by means of various objective

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[101] Śāntideva, *Bodhisattvacaryāvatāra*,
— rGyal-sras Chen-po Zhi-ba Lha, *Byang Chub Sems dPa'i sPyod pa la 'Jug pa*, (Bod gZhung Shes Rig Par Khang: Dharamsala, 1978).
—Text number 5272 in the Otani Univ. reprint of the Peking Ed. of the *Tibetan Tripiṭaka* (*bKa' 'Gyur* and *bsTan 'gyur*), (Tibetan Tripiṭaka Research Institute: Tokyo/Kyoto, 1957).
—Śāntideva, *A Guide to the Bodhisattva's Way of Life*, trans. by Stephen Batchelor (Library of Tibetan Works and Archives: Dharamsala, 1979).

The citations noted below are from the Tibetan Bod gZhung Shes Rig Par Khang Edition, abbreviated here as **BA**.

criteria,[102] the two types of evil appear identical from an objective viewpoint and are distinguished only by the subjective response. If the response to evil is negative, e.g., anger, resentment, or aversion, then this evil becomes ordinary evil which may cause vexation and harm the practitioner,[103] If the response to the same evil is positive, e.g., patience or forbearance, it becomes, like the Bodhisattva Māra, a significant aid to progress on the Path. Śāntideva is therefore concerned with the psychological response to evil. He warns against responding to evil with anger, and characterizes anger itself as the greatest evil:

"The [merit of] all excellent activities, such as charity or worshipping Tathāgatas, which has been accomplished in the course of thousands of æons, can be completely destroyed by one [process of] anger."[104]

"Thus there is no evil (*sdig pa*) as great as hatred, and no ascetic practice (*dka' thub*) as great as patience. Because of this, it is vital that patience be diligently cultivated by means of a wide variety of techniques."[105]

Śāntideva proceeds to suggest a variety of techniques to assist in the cultivation of patience. Many of these involve shifting the psychological perspective so that evils are seen as beneficial. This is similar to the *Vimalakīrtinirdeśa Sūtra* where Māras may be seen as Bodhisattvas. However, Śāntideva emphasizes the psychological viewpoint rather than

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[102]E.g., ordinary Maras would typically be motivated by such things as jealousy and avarice, and Bodhisattva Māra by loving kindness and compassion.

[103]Neither the ordinary Māra nor the Bodhisattva Māra has any power to harm the Bodhisattva according to the *Vimalakīrtinirdeśa Sūtra* as presented above. In the context of the *Bodhisattvacāryāvatāra*, ordinary evil certainly does have the power to harm the individual, but only if that individual responds to that evil in a manner incompatible with the practice of the Bodhisattva. Therefore, in both texts the Bodhisattva is ultimately invulnerable to evil.

[104]This tremendous amount of anger is destroyed by (literally) "one anger" ཁོང་ཁྲོ་གཅིག་གིས་འཇོམས་པར་བྱེད། Geshe Jampel Thardo explains that this is like a single match can burn down a great ancient forest. (Seminar on the *Bodhisattvacāryāvatāra*, Chapter VI at Our Lady of the Angels Monastery, Virginia, August 1992, trans. by R. W. Clark).

[105] Chapter VI, verses 1 & 2: BA, 65.

the cosmological. The *Bodhisattvacāryāvatāra* is focused on pragmatic questions of the practice of Buddhism, whereas the *Vimalakīrtinirdeśa Sūtra* takes a more historical or cosmological perspective, presenting great figures in Buddhist history in a drama which reflects on their relative positions in the Buddhist cosmos.

To shift the psychological perspective so that evils are seen as beneficial, Śāntideva reflects on the good qualities of the evils which are elsewhere associated with Māras.[106] He does not assert that these evils are well intentioned, or are the work of Bodhisattvas, but that they serve as the basis for progress on the Path to salvation and Buddhahood. The manner in which this occurs is first of all that the misery arising from evil is the basis of renunciation.[107] If one becomes caught up in the ephemeral pleasures of the world, effort on the Path will be neglected or not even initiated. The experience of evil is therefore the indispensable element which turns the mind towards renunciation and motivates sedulous efforts on the Path.

Śāntideva maintains that the miseries arising from evil have many benefits: "Through tribulation, arrogance is dispelled, compassion arises for the beings of the world, sin is avoided and virtue is cherished."[108] The patient acceptance of the harm inflicted by others is praised as a powerful technique for eradicating one's own evil karma.[109] This is based upon the understanding that any misery which an individual experiences is the result of evil karma produced by unwholesome actions in the past. This evil karma is consumed in the process of suffering. Patient acceptance of misery therefore consumes evil karma, whereas angry reactions to misery generate further evil karma resulting in further suffering.

106These are evils such as those catalogued, cited and described by Boyd in his survey of the deeds of Mara. These evils are directed at the practitioner of Buddhism, and include being reviled, abused vexed, annoyed, attacked, obstructed, interrupted, injured, killed, etc. See: Boyd, *op. cit.*, Chapter Six, "The Deeds of Mara", 77-99.

107 སྡུག་བསྔལ་མེད་པར་ངེས་འབྱུང་མེད། Chapter VI, verse 12: BA, 67.

108། གཞན་ཡང་སྡུག་བསྔལ་ཡོན་ཏན་ནི།། སྐྱོ་བས་དྲེགས་པ་སེལ་བར་བྱེད། །འཁོར་བ་པ་ལ་སྙིང་རྗེ་སྐྱེ།། སྡིག་ལ་འཛེམ་ཞིང་དགེ་ལ་དགའ། Chapter VI, verse 21: BA, 69.

109། འདི་དག་ལ་ནི་རྟེན་བཅས་ནས། །བཟོད་པས་བདག་སྡིག་མང་དུ་འབྱུང་། Chapter VI, verse 48: BA, 74.

The *Vimalakīrtinirdeśa Sūtra* provides an image of enlightened beings who pose as Māras and, with compassionate intention, inflict difficulties on Bodhisattvas. Śāntideva, however, provides the image of Māra-like beings who truly wish to harm the Bodhisattva, but who should be perceived as Buddhas bestowing blessings rather than demons inflicting injury.[110] He states: "Those who wish to plunge me into misery are like the Buddha showering me with blessings."[111] Śāntideva elucidates this point by repeatedly showing how without perfecting the practice of patience or forbearance (*kṣānti, bzod pa)* it is absolutely impossible to attain liberation from saṃsāra and Buddhahood, and that without vexatious enemies it is absolutely impossible to practice patience.[112] So rather than Bodhisattvas acting like Māras, Śāntideva gives us Māras who (unintentionally) act like Bodhisattvas. In either case the conscientious practitioner is obliged to honor those who harm or vex him or her, and never to become angry at them.

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[110]In this context, Mara-*like beings* are any beings who seek to inflict harm, misery, or obstacles, etc. Bodhisattva here indicates any who seek to practice and perfect the Mahayāna Path.

[111]།བདག་ནི་སྡུག་བསྔལ་འཇུག་འདོད་པ།། སངས་རྒྱས་ཀྱིས་ནི་བྱིན་བརླབས་བཞིན། Chapter VI, verse 101: BA, 85.

[112]This theme occurs in much of Chapter VI, however it is emphasized in verses 98-114: BA, 85-88.

Jātakamālā

The image of evil intentioned Māras or Māra-like beings inflicting injury upon a Bodhisattva, but nevertheless viewed as blessed benefactors who are indispensable for the cultivation of liberation and Buddhahood, is not a new creation of Śāntideva. This image is found in accounts of the Buddha himself. The *Jātakamālā* of Āryaśūra (4th century C.E.) for instance, presents vivid accounts which illustrate this process in the Buddha's former lives as a Bodhisattva. Many Jātakas give accounts of avaricious beings making extreme demands upon the Bodhisattva's generosity. In the Vessantara Jātaka, the Bodhisattva rejoices at every opportunity to practice generosity even when the evil Brahmin Jūjaka (a previous birth of Devadatta) comes to challenge his generosity by requiring the gift of his children.[113] The Bodhisattva, as king of the Sivis, rejoices when asked to practice his generosity by giving his eyes.[114]

As King Maitrībala, the Bodhisattva rejoices even in the face of demonic avarice. Because kindness, compassion, and harmlessness toward all beings are intrinsic elements of the Bodhisattva's practice, an advanced Bodhisattva may have considerable difficulty finding enemies with whom to practice patience. Without the attainment of flawless patience, however, a Bodhisattva cannot accomplish his goal. King Maitrībala is subjected to the murderous greed of five *yakṣas* who demand the living flesh off his bones. He rejoices in this exorbitant opportunity to practice patience and generosity, understanding them to be the path to liberation and Buddhahood. With his own sword, Maitrībala cuts off generous pieces of his flesh. The five *yakṣas* first greedily devour his flesh and blood, but soon become overwhelmed by his compassion and firmness of mind. They beg him to cease carving his flesh, and ask instead for his counsel:

"'No doubt, all your exertions tend to the salvation of all creatures yet deign to take a special care of us, pray do not forget us at that time [i.e.,

[113]Āryaśūra, *Gātakamālā,* trans. by J.S. Speyer (Motilal Banarsidass: Delhi, 1971). Abbreviated—**ST.** 83-84. See also the Pali version: Jātaka no. 547, JT Vol. VI, 279.

[114]ST, 12. See also: Jataka no. 499, JT Vol. IV, 251-52.

attaining Buddhahood]. And now forgive us what we have done from ignorance, causing you to be thus tortured: we did not understand even our own interest.'"

"'Further, we beg you to show us your favor by giving us some injunction which we may follow. Do it with the same confidence, as you would to your own officials.'"

"Upon which the king, knowing them to be converted and to have lost their hard-heartedness, spoke in this manner: 'Do not be troubled without reason. It is no torment, in fact it is a benefit you have conferred on me. Moreover, the path of righteousness (*Dharma*) being thus (difficult), how should I ever forget my companions on that road, when once I shall have attained Supreme Wisdom (*Bodhi*) My first teaching of the Lore of Liberation shall be to you. You shall receive that ambrosia first."[115]

The Bodhisattva next imparts to the five *yakṣas* the basic moral code (*pañca sīla*). When he eventually attains Buddhahood these five *yakṣas*, now born as humans, are the five ascetics who become his first five disciples.[116] It may well be that Śantideva had this famous Jataka in mind when he wrote:

"There are indeed plenty of beggars in this world, but beings who would harm [a Bodhisattva] are rare. If you do not injure others, there are none who would cause harm to you. Therefore, when someone comes to do me harm, it is just like treasures appearing in my house without my having made any effort to obtain them. I rejoice at having such an 'enemy', because he may assist me in the activities which lead to Enlightenment. Only together with him can practice patience. Therefore, as he is a cause of my accomplishment of patience, it is only proper that he receive its first fruits."[117]

The view of evil in these Mahayāna texts tends to be somewhat non-conventional. What is considered to be good in conventional worldly terms is often considered evil in the Buddhist *Weltanschauung* which tends to

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[115]ST, 69.
[116]ST. 71.
[117]Chapter VI, verses 106-108: BA, 86-7.

define evil as 'whatever stands in the way of renunciation and transcendence of the *saṃsāra*.'[118] Wealth, high social status, friends, children, and various pleasures and enjoyments are evil in this view to the extent that they interfere with the psychological and physical aspects of renunciation and transcendence. Likewise, poverty, enemies, isolation, pain and hardship are good to the extent that they facilitate renunciation and transcendence.

The texts discussed in this chapter employ images of Māra to develop and elucidate Mahāyāna doctrines. As in the Pāli canon, the concept of Mara here includes both Māra the deity and the entire range of factors that obstruct the attainment of the ultimate goal. However, Mahāyāna texts define that goal as Buddhahood where the Pāli canon understands it as *nirvāṇa*. The difference between the pursuit of Buddhahood and of *nirvāṇa* is a central theme of Mahāyana literature. In discussing that theme, these texts turn to the figure of Māra. He is identified with the pursuit of the Hīnayānist *nirvāṇa* and the rejection of the Mahāyāna *sūtras* and their Bodhisattva Path to Buddhahood. He may disguise himself as a Buddha and lead practitioners away from the Bodhisattva Path. The practitioners

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[118]The view of what constitutes the ultimate transcendence of the *saṃsāra* varies somewhat in different Buddhist traditions. Hīnayāna schools tend to view *nirvāṇa* as the ultimate state, whereas most Mahayana texts assert Buddhahood as the final goal. For instance, the *Lotus Sūtra (Saddharma Puṇḍarīkasūtra)* asserts this point and illustrates it with parables. See: SP., Chap. III, 60-97.

—In the *Prajñāpāramitā*, Mara assumes the guise of a Buddha to dissuade Bodhisattvas from pursuing Buddhahood by convincing them that *nirvāṇa* is the final, best, and highest goal to be attained. See: C., 115; 401-402.

—In Mahayana views, *nirvāṇa* itself may be considered evil in that it distracts from and obstructs the attainment of Buddhahood. From this viewpoint it is better for a Bodhisattva to fall into hell than to attain *nirvāṇa* because the former is comparatively brief and may spur on his/her practice, whereas the latter constitutes a more long term state from which it is difficult to arise and continue the pursuit of Buddhahood. This is emphasized by Jñānakara in his *Mantrāvatāra*. He warns of the dread results of practicing Buddhism without sufficient compassion and thereby falling into the Hīnayāna *nirvāṇa*. See: "The *Mantrāvatāra* of Jñanakara," in *Journal of Religious Studies*, trans. by R. W. Clark with Ven. Doboom Tulku (Punjabi University: Patiala, 1980) Vol. VIII, No. 2, p. 26.

themselves may perversely turn from the Mahāyāna thinking it to be Māra's work.

The process of overcoming Māra is defined according to Mahāyāna priorities. The particulars of developing such requisites as compassion and wisdom, in their Mahāyāna formulation, are described as the means of subduing Māra in his mythic form as well as his manifestation as all of the psychopathologies and evils associated with the *saṃsāra*. This leads to the irony that the goal is attained only by virtue of the obstacle. There would be no incentive to pursue Buddhahood without the painful goad of Māra's saṃsāric tortures. Māra the deity is therefore presented, in this special context, as a great Bodhisattva and all psychopathology and evil as providing indispensable opportunities for the development of the strengths and abilities necessary for progress on the Path.

Chapter V

Māras and Māra-like Dæmons in Tibetan Mythology

Oral traditions of Tibetan mythology, supplemented by available documentation[1] are examined in this chapter. This provides a view of how over 2500 years of Buddhist literary tradition is represented by contemporary Tibetan authorities. These are translated from lectures and consultations principally by four distinguished Tibetan Lamas, each representing a different monastic educational background: Geshe Khenrab Gajam of Ganden Jangtse (Gelukpa); Geshe Tsultrim Gyeltsen of Ganden Shartse (Gelukpa); Khenpo Palden Sherab (Nyingmapa); Lama Kunchog Samden of Lama Yuru, Lhadakh (Drikung Kargyu). The differences in background of these Lamas does not entail any disagreement regarding the substance of these accounts. The differences are associated with the subject matter chosen. The two Gelukpa Geshes, Gajam and Gyeltsen, each relate an account in which Avalokiteśvara is the key figure. Avalokiteśvara, although worshipped by all Tibetan Buddhists, is given special emphasis in Gelukpa iconography and liturgy. This may be related to the understanding that Avalokiteśvara is manifested in human form as the Dalai Lamas. The Nyingmapa Lama, Khenpo Palden Sherab, tells the story of Padmasambhava overcoming dæmons. Padmasambhava is the founder of the Nyingmapa tradition. Lama Kunchog Samden's account reflects the Kargyu tradition of yogis practicing in mountain caves that is seen also in the Milarepa account.

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[1] Abbreviations used in this Chapter:

DD — Das, Chandra. *Tibetan-English Dictionary*. (Calcutta, 1902. Reprinted by Rinsen: Kyoto. 1979).

TPS — Tucci, Giuseppe, *Tibetan Painted Scrolls*. (La Libreria Dello Stato: Roma, MCMXLIX).

NB — Nebesky-Wojkowitz, René de. *Oracles and Demons of Tibet*. (Akademische Druck-u. Verlagsanstalt: Graz/Austria, 1975).

In the Tibetan world, the defeat of dæmons is the seminal event in the lives of many great Buddhist figures. Padmasambhava is famous in this regard, and his defeat and conversion of Pehar and other powerful Tibetan dæmons is the basis of many legends and the model for later Tibetan masters. Atīśa's defeat and conversion of Braṅg-kha, the defeat of sKar-chuṅg rGyalpo by sKyer-sGaṅgpa, the victory by Rinchen bZaṅgpo over the great dæmon Kar-Gyal, and of Sab-kyi Baraba Nagpo over Thaṅg-Lha are other examples of this important feature of Tibetan Buddhism.[2]

Eight classes of dæmons

The role of Māra, when identified by that term, is relatively minor in Tibetan Buddhist mythology when compared to Indian Buddhism. There are a variety of indigenous Tibetan dæmons who fill the role of Māra in obstructing the spread of Buddhism and the practice of individual Buddhists. By translating the term Māra with the Tibetan term *bdud*, the native Tibetan mythology of the *bdud* somewhat overshadows that of the Indian Māra. This is much less the case in the more scholastic phases of Tibetan Buddhism which emphasize Indian sources, as will be seen below in the presentation of the Chu-bzang Lama. The pre-Buddhist mythology of the *bdud* loads that term with meanings and associations such that Māras, as a class, become just another category in the vast Tibetan pandemonium. We may note that Nebesky-Wojkowitz, in the NB, finds no occasion to deal with Māras or *bdud* as anything more or less than one of many classes of demons encountered in Tibetan demonology. His discussion of the Four Māras, for example, is remarkable for being concerned with little beyond the colors of their clothing and horses.[3] Nebesky-Wojkowitz is concerned with an anthropological study of the phenomenon of Tibetan demons and oracles. He is not concerned with Buddhism as such, and does not engage,

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[2]See: Giuseppe Tucci, TPS.,729-730. See also: Janet Gyatso, "Down With the Demoness: Reflections on a Feminine Ground in Tibet", in *Feminine Ground*, ed. Janice Willis (Snow Lion: N.Y., 1987).
[3]NB, 276

to any substantial degree, in the very difficult enterprise of distinguishing Buddhist from autochthonous or other non-Buddhist elements in Tibetan demonology. Nor is he interested in offering explanatory material which would shed light on why, for instance, one *bdud* is called *phung po'i bdud (skandamāra)* and another *nyon mongs pa' bdud* (*kleśamāra*).

To examine the theme of Māra as a paradigm of psychopathology and evil in the Buddhism of Tibet, it is necessary to consider the varieties of forms commonly taken by Māra-like dæmons in Tibet. A popular category in Tibetan demonology is the so-called *eight classes of dæmons* (ལྷ་སྲིན་སྡེ་བརྒྱད།). This is a general expression that seems to include all of the different types of dæmons, or worldly deities, known to Tibetan culture. Although it is characterized as inclusive, there appears to be a lack of agreement on exactly which classes of dæmons are included in this list of eight.[4] With all of the varieties of dæmons in question, perhaps this term is meant to be somewhat vague. In this way it can be used to include every variety of dæmon without actually specifying them. This is useful, it will be seen, in a culture where one man's demon is another man's deity, and where one being may easily go from an evil, demonic status to a virtuous, divine status, and sometimes back again, according to behavior and affiliation.

Unlike the Māra of most Indian Buddhist mythologies, the *bdud* and the other members of the *eight classes of dæmons* are not always to be associated with psychopathology and/or evil. Each of these classes, including even the *bdud*, will have members who are identified as belonging to a class of Dharma Protectors (*chos skyong*), or at least are identified as being within the retinue of these super-human friends of Buddhism and of its practitioners.[5] Nevertheless, the *eight classes of dæmons* are fundamentally

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[4]For a presentation of the various lists of the *eight classes of dæmons* (*lha srin sde brgad* ལྷ་སྲིན་སྡེ་བརྒྱད །), see Appendix I.

[5]NB contains extensive examples of this in its inventories of Dharma Protectors and their retinues. Examples of *bdud* who are included within the category of Dharma Protectors and their retinues are bDud-mgon Tra-kṣad, a companion of Mahākala as noted below. See also the presentation of Life-Master, the King of the bDud (བདུད་ཀྱི་རྒྱལ་པོ་སྲོག་གི་བདག །), who

Māra-like in their worldliness and their natural opposition to Buddhist values. Their conversion, when it occurs, is part of the great theme of Buddhism whereby psychopathology and evil, in every form it assumes, is eventually transmuted and redeemed.

While the sense of the *eight classes of dæmons* is an inclusive one, the question remains: inclusive of what? There seems to be no term in English which corresponds neatly to what is being indicated here. Nebesky-Wojkowitz uses terms such as *supernatural beings*[6] and *dæmoniacal deities*.[7] A difficulty with the first term is that each one of these various types of beings is understood to be connected with the natural world in a significant way. Some, like the *yul lha* (ཡུལ་ལྷ་) are identified with a certain area of land. Others, like the *ri lha* (རི་ལྷ་) *'mountain god'* are said to be embodied in actual geophysical features.

It is clear that these various beings serve the Tibetans as an important means for making sense of the world and providing techniques to control or influence it. These beings are of such constant and immediate concern in the conduct of everyday life that they do not appear to be supernatural to Tibetans, but rather very much part of the natural processes of the world as they understands them.

The other term employed by Nebesky-Wojkowitz is *dæmoniacal deities*. This is a useful term as it carries with it a sense of the ambiguity of these beings. However, certain of these beings will be seen to be of the highest moral standing among worldly beings in the Buddhist cosmos, e.g., some of the *lha, rGyalpo, bTsan,* or *gnod-sbyin* who are considered to be *dharmapālas*.[8] To call them *dæmoniacal* may be somewhat inappropriate to the extent that this adjective has a pejorative moral sense in English usage.

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wears the black garments of the *bdud*, wields the weapons of the *bdud*, and travels with his 100,000 *bdud* companions. NB, 253.

[6]NB, 512.

[7]NB, 476.

[8]Prominent examples of these include Vaiśravana, Pehar, rDorje Shugs ldan, rDorje Legspa, and Tsi'u dMarpo. See NB, 94-342.

The most inclusive Tibetan term for dæmons is *'jig rten pa'i lha*. This term is in contrast to *'jig rten las das pa'i lha*. The former term may be translated as dæmon, but more literally as *mundane deity*, with the latter rendered as *supermundane deity*. A super mundane deity is any being who has gone beyond the cycle of birth and death, i.e., has transcended the *saṃsāra*. Technically, this means the attainment of *nirvāṇa*. However, in general usage, as found in oral traditions and texts which are more mythological than scholastic, it seems to indicate an attainment of the Path of Seeing (*darśana marga, mThong lam*) or higher. The Path of Seeing is somewhat short of complete Liberation from the *saṃsāra*. It is an exalted state which is beyond all mundane miseries but still very much connected to the world. It is attained with the direct cognition of *śunyatā*. One who has attained this status is no longer subject to karmic rebirth, but has the ability to choose the place, time and form of rebirth in accordance to one's will rather than according to the mechanisms of karma and *kleśas*. Such a person is considered to be worthy of devotion and a valid object of refuge. Persons with this status are called Ārya (*'phags-pa*), meaning 'superior one.' The XIV Dalai Lama describes the Path of Seeing in this way:

"The unobstructed Mahāyāna Path of Seeing is the direct, non-conceptual perception of *śunyatā*. This Path simultaneously destroys even the seeds [i.e., remote causes] of the one hundred and twelve varieties of adventitious defilements of the *kleśas*, and the one hundred and eight varieties of adventitious defilements which obstruct the total knowledge (of Buddhahood). Similarly, once one has attained it, this Path destroys such miseries as those arising from birth, aging, sickness and death which are brought about by the inexorable force karma and *kleśas*. Further, at this point one attains the concentrated state of mind (*samādhi*) called 'coursing through all phenomena in a state of complete ease'. This makes one experience only pleasure, with absolutely no pain, no matter what type of

terrible conditions one encounters, such as poisons, weapons, conflagrations, etc."[9]

A mundane deity (*'jig rten pa'i lha),* however, is still caught up in the illusions and miseries of the world and is consequently bound to take rebirth and to die in accordance with karma and *kleśas*. In Buddhist cosmology, there exist wonderful varieties of non-human beings, who are generally not visible to human perception. Like some of the *yakkha* dæmons and dæmonesses described in the Jātakas, they may have many super-human powers. The *devas*, such as Sakka and Māra, may be immensely powerful. However, they are all dæmons until they undergo the moral and cognitive transformations with destroy the power of the *kleśas.*

Such dæmons are not free of the influences of worldly motivations and are compromised by impure perceptions and dichotomizing thought processes (*vikalpana, rnam tog*). Therefore, they tend to help one person and hurt another. The person who is helped is likely to worship such a being and call it a by a more complementary term such as deity (*lha, deva).* The person who is harmed is likely to call it by a more pejorative term such as demon (*'dre).* However, the ordinary person, when considering which deity or dæmon to worship, is less concerned with the its moral status than with its powers and abilities to influence important aspects of life and livelihood, such as weather, crops, disease, wealth, birth, death, etc.

The English term *dæmon* as used in this dissertation, seems to correspond best to the *'jig rten pa'i lha,* while the *jig rten las das pa'i lha* may be referred to as *super mundane deities.* The *eight classes of dæmons* therefore includes only the *'jig rten pa'i lha*. There are certainly some dæmons who seem to straddle the boundary between the mundane and the super mundane. There seems to be some debate in Tibetan religious circles over

9 དེ་ནས་སྟོང་ཉིད་མངོན་སུམ་དུ་གཟིགས་པའི་ཐེག་ཆེན་མཐོང་ལམ་བར་ཆད་མེད་ལམ་གྱིས་ཁམས་གསུམ་གྱི་ཉོན་སྒྲིབ་ཀུན་བཏགས་བརྒྱ་དང་བཅུ་གཉིས་དང་། ཤེས་སྒྲིབ་ཀུན་བཏགས་བརྒྱ་དང་བརྒྱད་ཀྱི་ས་བོན་ཅིག་ཅར་དུ་སྤོང་བར་བྱེད་ལ་དེ་འདྲའི་མཐོང་ལམ་ཐོབ་པའི་ཚེ་ལས་ཉོན་གྱི་གཞན་དབང་དུ་གྱུར་པའི་སྐྱེ་ན་ན་འཆིའི་སྡུག་བསྔལ་སོགས་སྤངས་པ་དང་། ཆོས་ཐམས་ཅད་ལ་བདེ་བར་འགྲོ་བ་ཞེས་བྱ་བའི་ཏིང་ངེ་འཛིན་ཐོབ་པས་དུག་དང་མཚོན་དང་། མེ་ལ་སོགས་པ་ཉམ་ང་བའི་རྐྱེན་ཅི་འདྲ་དང་འཕྲད་ཀྱང་བདེ་བ་ཁོ་ན་མ་གཏོགས་སྡུག་བསྔལ་གདུང་ནས་མི་འབྱུང་ །
Legs bshad blo gsar mig 'byed. bsTan-'dzin rGya-mTsho, Dalai Lama XIV. (Shesrig Parkhang: Dharmsala, 1963).༤༦.

which have actually attained the exalted status (e.g., Path of Seeing), and which are not quite there. Two of the principle protector-deities of Tibet fall into this category. rNam-Sras[10] and Pehar[11] are both ambiguous in that they are understood to be super mundane deities who appear in the world as mundane beings in order to advance the interests of living beings in this world. rNam-Sras, known as the king of the *gNod-sbyin* dæmons (*yakṣas*), appears in Tibetan iconography both in the *field of refuge* as a *super mundane deity*, and below the field as one of the Four Great Kings. The Four Great Kings are *Lokapālas* (world guardians) who guard the four cardinal directions of the world and are, by definition, worldly beings. Pehar is the King of all of the *rGyalpo* dæmons.[12]

These exceptional cases also are subject to interpretation by different groups of devotees within Tibetan Buddhism. Devotees of a particular being who is commonly known to as a mundane deity/dæmon may well argue that he or she is in fact a Buddha or Bodhisattva manifesting in this mundane form to better serve the interests of worldly beings. This is certainly consistent with the Buddhist view of the ability and inclination of Buddhas and Bodhisattvas to manifest in the world in various beneficial forms, and of ordinary beings to attain the status of Buddha or Bodhisattva.

The connotation of the *eight classes of dæmons* is generally of a wide variety of beings who possess great power in the world to help or harm humans, and who must be won over either by superior force or by offerings and worship. This sense of the *eight classes* will be found in the Milarepa narrative and elsewhere in Tibetan sacred literature. For instance, in the account of the activities of Śāntarakṣita in Tibet, given by Tshewang Dongyal in *sNga-'gyur Khadchos Cheba*,[13] the ability to triumph over the *eight*

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[10] Tibetan: rNam-Sras or rNam-tho-Sras. This is Vessavaṇa in the Pali, and corresponds to the Sanskrit: Vaiśravana, Vaiśramaṇa, Jambhala, Pāñcika, Kubera or Kuvera. Also, as King of the Yakṣas he is called Yakṣendra and Yakṣarāja, etc.

[11] Pehar or Pekar. His full name is gNas chung chos kyong dorje drag ldan

[12] NB,96.

[13] ༄༅ ༔ སྔ་འགྱུར་ཁད་ཆོས་ཆེ་བ་དྲུག་གི་ཚུལ་ལས་བརྩམས་པ། མཛད་པ་པོ ༔ མཁན་པོ་ཚེ་དབང་དོན་རྒྱལ།

classes of dæmons is one of the chief qualifications offered by Śāntarakṣita in his recommendation of Padmasambhava to King Trisong Detsen, the king credited in Tibetan history with the establishment of Buddhism in Tibet. The following passage suggests the importance of *eight classes of dæmons* in popular Tibetan mythology:

"Śāntarakṣita stayed with King Trisong Detsen for four months. At that time there were a number of unusual natural disasters in the land, including floods, terrible hail storms, an earthquake, avalanches, landslides, etc. The powerful Bonpo ministers at King Trisong Detsen's court complained that this resulted from the anger of the autochthonous deities and dæmons (*lha srin*) towards the importation of a foreign religious teacher, and towards all the honor shown to him and his alien ecclesiastical doctrines. They insisted that he return immediately from whence he came."

"King Trisong Detsen was now faced with a very difficult situation. 'This is terrible!' he exclaimed, 'How ever can the blessings of the Buddha's Doctrine, which liberates all beings from the endless miseries of *saṃsāra*, come to prosper in this land and bring salvation to my people? My plan was to build a great Buddhist Temple at Samyé. However, all of these obstacles have arisen. What is the nature of the obstacles? Is it that my merit is not sufficiently great, or that your blessings are not sufficiently strong? You are a true Bodhisattva, and therefore must have a solution to this problem.'"

"Śāntarakṣita responded, 'It is not as simple as that. The clue is to be found in your family history, specifically in your paternal lineage. If you examine this history carefully, you will find that for many generations your paternal ancestors have died prematurely, at an inappropriately early age. This is the mischief of these various autochthonous Tibetan deities and dæmons who, having none to discipline them, have gotten completely out of hand. They must be brought to heel before there can be any hope of establishing the Great Temple. In addition, they must be subdued if you and your Royal House, your patrilinear decedents, are to enjoy normal life

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As taught by the author's brother, Khenpo Palden Sherab of the New York Nyingmapa Center, and translated by Robert W. Clark (April, 1992). Publication pending.

spans and prosperity, and the living beings of Tibet are to enjoy peace, happiness, and the higher goal of salvation.'"

"'Isn't there something you can do to stop these malicious deities and dæmons?' asked King Trisong Detsen."

"Śāntarakṣita replied, 'I myself have great knowledge and am most skillful in teaching and philosophical debate. In such matters there are none who could stand against me. If any of these beings who are obstructing us would come forth properly and debate me on points of logic, metaphysics, or philosophy, then there would be no difficulty whatsoever in defeating them. However, these beings are not the scholarly sort, but are actually a bunch of rather monstrous and uncouth dæmons (*'dre sdug-cag*). I am not well equipped to deal with them in my present form, being somewhat small and frail. I think you had better get someone else for the job.'"

"'Who could I possibly ask to dispel dæmons (*gdon 'dul*) and establish the Sublime Doctrine?' asked the king."

"'To be sure,' replied Śantarakṣita, 'these demons (*bgegs*) will not be deterred by gentle words or kind deeds. They are like spoiled children who have run wild. Any peaceful or gentle means will not control them, but will only encourage their misbehavior. Wrathful means are what is needed here. However, these demons (*bgegs*) are so fierce, powerful, and unruly, that there is no human being, born of a woman, who has any chance of overcoming them.'"

"'What am I to do?' asked King Trisong Detsen, much disturbed."

"'Do not worry,' said Śāntarakṣita, 'It happens that in India at this time there is a great, divine magician, a true Lord of the Dharma, called *Guru Rinpoche*, and known by the name of Padmasambhava. The very mention of his name makes even the most ferocious demon (*'dre ngan*) quake with fear. He is not just a great Bodhisattva, but is, in fact, the embodiment of all of the Buddhas of the past, present, and future. He has not just subdued all of the *eight classes of dæmons*, but has, in fact, conquered the *Four Māras*. Not only do members of the *eight classes of dæmons* therefore tremble at the mere mention of his name, but when he actually arrives, they fall all over each other to do his bidding. Like fawning slaves

they strain to please him and to serve his slightest whim. For these reasons, you must invite Guru Padmasambhava. For only he can solve your problems. Only Guru Padmasambhava can overcome these dæmonic obstacles (*gdon bgegs*) and make Tibet safe for Buddhism. Only Guru Padmasambhava has the wrathful powers and magical abilities necessary for this unique and troublesome situation.'"[14]

Several points are to noted here. First, there are three terms used to indicate *dæmon*, which are interchangeable in there usage here. These are the terms *'dre, gdon,* and *bgegs*. These three terms appear to be generally similar in meaning, although there are nuances to be distinguished. The term *'dre* appears to be used for any type of dæmon who is considered to be characteristically malicious and evil in intent and deed. The term *sha za*, (literally, 'flesh eater'), is very close to, if not synonymous with *'dre*, and both are equally used to translate the Sanskrit term *piśāca*. The category of *gdon* seems to include the *'dre*, but also to indicate malice and evil which is associated more with psychological phenomena and is not necessarily an autonomous living individual. The class of *bgegs* dæmons is similar to the *gdon* in its inclusion of both psychological phenomena and autonomous living beings. However, the word *bgegs* can be either a noun or a verb. As a verb, it means to obstruct or hinder. As a noun it indicates a dæmon who obstructs or hinders another living being.[15] From the viewpoint of the Tibetan Buddhist such as Milarepa or Padmasambhava, a *bgegs* seems to be anything, a living being, a psychological state, or a *karmic* influence which obstructs or hinders the practice of the Buddhist religion.[16]

Śantarakṣita is concerned with overcoming obstructive influences which hinder the importation of Buddhism into Tibet. This includes any *'dre, gdon,* or *bgegs* who interfere with Buddhism in Tibet. It also appears to include dæmons whose influence, in this situation, is neutral. These would be dæmons who are recognized as possessing power and influence in Tibet.

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[14]Ibid.,3-5.

[15]See: DD, p 279.

[16]This according to Ngagpa Rinpoche Yeshe Dorje (consultation, Jan. 2, 1992, Los Angeles).

Padmasambhava's ability to control them therefore has both political and religious implications. It appears important for the King to be able to demonstrate the ability of the Buddhists to be more powerful than the local dæmons of Tibet who are associated with the pre-Buddhist religious, social and political orders.

It is difficult to identify the differing qualities and characteristics of these various classes of dæmons. They are the subject of myth and legend as well as religious study in Tibet from the most ancient, pre-Buddhist times to the present. Nebesky-Wojkowitz, for all of his voluminous material on the subject, is of little help in clarifying the distinction between, for instance, a *rGyalpo* dæmon and a *bTsan* dæmon. From him we learn that a *rGyalpo* is normally dressed in white, and a *bTsan* in red. Each has a characteristic type of hat and is associated with certain points on the compass or localities in Tibet, etc. However, there is a tremendous body of lore which is not contained in the iconographical texts consulted by Nebesky-Wojkowitz. Native Tibetans raised in their traditional culture can often relate stories and legends about these dæmons which can give a much richer sense of who they are.

Lama Samden, when asked to explain the difference between a *bTsan* and a *rGyalpo*, tells the following story:

"Once, in the time of my own Lama's teacher, there was a yogi who meditated in a cave which overlooked a beautiful valley in Western Tibet. He made regular offerings to two local deities, a *bTsan* dæmon and a *rGyalpo* dæmon. Every day he would offer them food, a butter lamps, and some incense. He would request their aid in protecting his life and promoting his activities. As the time passed, this yogi gained in confidence, and came to feel proud of his yogic accomplishments. Thinking that his prosperity and success were due entirely to his own efforts, he decided to cease making offerings to the two dæmons."

"The next day, when the *bTsan* and the *rGyalpo* came to receive their offerings, they found nothing. After a while they realized that the yogi had no intention of giving them any more offerings. The *bTsan* immediately became enraged, and said to the *rGyalpo*: 'Watch me! The next time he

comes out of the cave, I will cut his head off with my sword, and feed his carcass to the vultures!'"

"'Hold off a bit,' said the *rGyalpo* 'If you kill him now he will indeed suffer the pains of death and the terrors of being killed. However, due to his yogic practice he will quickly be reborn in a happy realm. What kind of revenge is that? I have a better idea. Watch!'"

"The yogi had a plot of ground near the cave where he grew some fruits and vegetables so that he could sustain his meditation without traveling to obtain supplies. The *rGyalpo* asked a local deity, a *gZhi-bdag*, to bless the yogi's garden with potent fertility. The small fruits and vegetables grew large and succulent, and the garden produced an amazing quantity of crops. The yogi, realizing that he had much more than he needed, decided to pack the excess off to market, and make a small profit. Abandoning his meditation, he repeatedly journeyed into town and his delicious produce came to be in great demand, fetching a high price. The yogi decided that he now needed someone to help with his farming and marketing tasks, so that he could return to his meditation. However, he chose a beautiful young woman to be his helper. One thing led to another, and soon he found himself to be a husband and father of children. To support them the yogi devoted himself full time to farming."

"This is what the *rGyalpo* was waiting for. He called for the *bTsan* to join him, he went back to the *bZhi-dag* and asked him to withdraw the blessings. The crops failed, and though the yogi worked day and night, no amount of effort could reclaim the productivity of the garden. But he still had a wife and children to support. As he had no marketable skills, he was forced into a life of crime. One night, in the process of committing a robbery, he killed a man. He was captured, tried, and executed. After death he was reborn in the Great Crushing Hell where he underwent inconceivable torments as the result of his transgressions."[17]

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[17]Lecture by Lama Kunchog Samden of Lama Yuru Monastery, Lhadakh. (Marpa Center, Shewsbury, PA. 04/14/91). Trans. by R.W. Clark.

The are several significant points suggested by this account. The *bTsan* and the *rGyalpo* dæmons are closely associated. Both are frequently identified as the rebirth of certain human beings who departed their former life with unfinished business. Humans of a more violent, angry type, or who died under violent, angry conditions, e.g., warriors killed in the heat of battle, may take rebirth as *bTsan* dæmons. As *bTsan* they may take revenge to settle scores left over from the former existence. The *rGyalpo* tend to be more educated, cultured, even spiritual types of people who nevertheless died with strong attachments to the world which conditioned their present existence. The *bTsan* are associated with the color red and the Western direction. The *rGyalpo* with the color white and the Eastern direction. The *bZhi-dag*, however, are very different from either the *bTsan* or the *rGyalpo.*

bZhi-dag are local earth deities or dæmons who are not generally associated with a certain departed human being, but are considered to be identified, from great antiquity, with a certain area of land. They appear to be morally neutral. Whether they are considered deities or dæmons depends on their relationship with whoever cares to label them. A person, family or larger social unit may cultivate and maintain a mutually beneficial relationship with a *bZhi-dag* whereby the former offers prayer, material offerings, rituals and service to the latter, who in turn provides fertility to the fields, abundance to the hunter, safety to the homes and villages, etc. In this type of relationship, the *bZhi-dag* is considered to be a beneficial being, and may be referred to by the term *lha*. On the other hand, the same *bZhi-dag* may be considered by others to be evil, and be referred to by a term such as *'dre*. If offended by the carelessness, negligence, or malice of people, he may wreak terrible vengeance in the form of avalanches, landslides, earthquakes, crop failure, plague, etc.[18] What offends *bZhi-dag* the most is the pollution of the land. The land may be polluted by the dumping of refuse, or by the misuse of land, such as constructing an edifice on territory claimed by the *bZhi-dag* for his own use.

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[18]The masculine pronoun *he* is used as *bZhi-dag* are invariably depicted in Tibetan and Mongolian iconography as male, usually appearing as old men with long white hair.

Tibetans will be very careful to consult a Lama or Bon priest/shaman to determine to location and disposition of the local *bZhi-dag* before building, plowings, dumping, etc. Once the requirements of the *bZhi-dag* are known, a relationship is cultivated and maintained with suitable offerings, etc. Any violation of this relationship is understood to risk dire consequences. The question may arise whether the local *bZhi-dag* in the Western world should be expected to respond in a similar fashion. Geshe Tshultrim Gyaltsen has lived for many years in central Los Angeles. There are nearby areas of that city which may be said to exemplify modern urban environmental degradation. However, Geshe Gyaltsen says that it is unlikely that the local *bZhi-dag* are particularly annoyed by the perpetrators of this degradation. He says that the *bZhi-dag* look upon the confused, ignorant Westerner who pollutes his own environment very much like an adult views a baby who soils his pants. Even the malicious destruction of the environment does not incite the *bZhi-dag* when it is perpetrated by a Westerner who is so oblivious to the nature and consequences of his deeds. Here again, says Geshe Gyaltsen, it is like a baby or toddler who breaks something or hits an adult. The adult understands that the child has no real sense of what he is doing, but is completely caught up in the illusion of his own omnipotence and self-obsession. There is no intent to harm the *bZhi-dag*, and so the *bZhi-dag* does not take it personally and is disinclined to respond.

It is not possible to characterize these various classes of dæmons with precision. Some general characteristics of each class may be found in various texts. For example, the *Lha* are associated with the color white and with the *deva* of Indian cosmologies. They seem to be morally neutral, that is, they are helpful to those who make offerings to them or otherwise successfully cultivate their favor, and they harm those who offend them. Another examples is the class of dæmons known as *nyen*. These are associated with the color yellow, and often reside in the sky, though they may be found anywhere. They are characteristically harmful in their relations with humans and are frequently the objects of exorcisms. These

types of general descriptions can be found in English citations of Tibetan texts such as the *kLu 'Bum* and the *Deb dMar* given in TPS and NB.[19]

Some of the Tibetan informants consulted insist that the *eight classes of dæmons* are predominantly *yidag (pretas)*. The exceptions are the *klu* (ཀླུ་ nāga), who are members of the animal kingdom. When found in the context of the *eight classes of dæmons*, even the *lha* (ལྷ་), who are ordinarily associated with the devas, are considered to be pretas. The sixfold Buddhist cosmology of *devas, asuras,* humans, animals, *pretas,* and hell beings is found in most doctrinal presentations of cosmology. The only common variation is to blur or remove the boundary between the *devas* and *asuras,* leaving a fivefold structure. This represents the Buddhist view of the basic structure of the cosmos and of the saṃsāric realm of birth and death. The rationale given by the Tibetan scholars consulted who placed the *devas (lha)* of the *eight classes of dæmons* in the *pretaloka* rather than in the *devaloka* is that if these *lha* were *devas* of the *devaloka,* they would have to be devas of either the *Kamaloka,* the *Rupaloka,* or the *Arupaloka.* The special characteristics of these types of *devas* are presented in detail in Indian texts such as the *Abhidharmakośa* of Vasubandhu and in Tibetan texts such as the *Lam Rim Chenmo* of Tsongkhapa. These characteristics include tremendously long life spans and enjoyments of inconceivable divine enjoyments. The prospect of such devas haunting houses and supervising forests, etc. is completely against the sense of doctrinal Buddhist cosmology.

The use of the common term *lha* for such divergent species is apparently not a problem to Tibetans. It may be analogous to the English use of a term such as *angel,* which is commonly employed in reference to a variety of sacred and mundane beings. This ambiguity is clearly rooted in both the divergence between doctrine and mythology, and the divergence between the Indian concept and the Tibetan term assigned as its equivalent.

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[19]TPS, 171-731; NB provides various descriptions, often a variance with one another, from many different sources throughout his book. See also Stephan Beyer, *The Cult of Tara* (University of California Press: Berkeley, 1973). 292-301.

Exorcism

The exorcism of Māras and other demons of Tibetan mythology indicates the neutralization of their harmful effects. As an element of the Mahāyāna, exorcising and defeating Māras comes under the requirements of Bodhisattva ethics, that is, universal responsibility (*bodhicitta*). The defeat of Māras therefore rarely entails their death or destruction, and often includes their conversion to the Buddhist cause. If the dæmon is an internal, psychological Māra, its neutralization is characterized by moral and psychological transformation. If it is a living being, it is also transformed or converted if possible. If it is destroyed, there is a presumption that the Māra-killer possesses and uses the ability to transfer its consciousness to a Buddhist paradise,[20] or at least a happy rebirth.[21] Accounts of the actual killing of a dæmon by a Bodhisattva, however, are rare. Geshe Kherab Gajam tells relates one such account as follows:[22]

"Once long ago in India there was a marvelous dæmon by the name of Hayagrīva who possessed a great appetite for the flesh of living beings, especially humans. He lived in a forest near a main caravan route. When a traveler would came by, he would catch him and eat him alive. Due to the nutritive powers of human flesh and the special metabolic powers of dæmons, Hayagrīva grew prodigiously in size. Soon he was attacking groups of travelers, and eventually entire caravans, always devouring all the humans. He became monstrous in size and finally sprouted great wings which carried him through the air in pursuit of human flesh wherever it was to be found."

"Kings sent armies to stop Hayagrīva, but this availed only to provide him with more food. Finally a great prayer ceremony was held to request the assistance of the Bodhisattva Avalokiteśvara. The Bodhisattva, moved by compassion, agreed to assist. Meanwhile Hayagrīva, having

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[20]I.e., a Pure Land of a Buddha, where they may attain liberation from the *saṃsāra*.

[21]I.e., one of the three high states within samsara: human, deva, or asura.

[22]Geshe Gajam gave this account in response to an inquiry about the reformation of this Indian dæmon and his incorporation into the Tibetan Buddhist pantheon.

destroyed the king's army, was sitting in his forest wondering who or what the humans would send him next. Avalokiteśvara descended from his divine palace of Potala in the Western paradise and transformed himself into the dual form of an elderly little monk and his mount, a lame green horse. He approached the gigantic dæmon with slow, awkward steps. Hayagrīva looked down and made an odious noise to frighten them away, as they were too ugly for his taste and too small for his ever-growing appetite. But instead of fleeing, they walked right up to him and challenged him to battle."

"Hayagrīva was surprised, and then began to laugh and laugh until tears came to his eyes and he could not see clearly. At that moment the two manifestations of the Bodhisattva rushed right up between Hayagrīva's legs and entered his body through his anus. Proceeding up through his vital organs, they dispatched his consciousness to the care of the deities of the Western paradise, and took up residence in the fearsome body themselves. The monk remained in the heart of the dæmon and the horse proceeded up to the crown of Hayagrīva's head."

"The dæmon Hayagrīva in this way became an embodiment of Avalokiteśvara, who has ever since used this mighty body to protect and defend those who call upon him against all that threatens them, no matter how fearsome or overwhelming. The green horse is always seen emerging at the crown of Hayagrīva's head. Hayagrīva is now one of the major wrathful deities worshipped by Tibetan Buddhists."[23]

In this myth we encounter another horse-headed dæmon, related in this way not only to the horse-headed dæmoness of the *Padakusalamāṇava-Jātaka* and her Indian mythological relatives,[24] but apparently to similar beings in the pre-Buddhist Tibetan pantheon.[25]

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[23] Lecture by Geshe Khenrab Gajam of Ganden Monastery (Lhasa/Karnataka), Charlottesville, Feb. of 1992. Trans. by R.W. Clark.

[24] Wendy Doniger O'Flaherty presents a great deal of material on dæmons in Indian mythology who are part human (usually female) and part horse or cow. She associates these with similar creatures in Norse, Irish, and other myths, and traces the concept of the destructive, devouring horse-faced dæmoness to Vedic horse sacrifices, etc., (p. 216). See:

Hayagrīva is one of the most striking figures in Tibetan Buddhist iconography. In an iconography known for its terrifying images of monstrous deities, Hayagrīva is one of the most terrifying. He is depicted as a gigantic ogre, brilliant blood-red in color, complete with hideous, snarling face, claws, fangs, vicious weapons, and bedecked with ornaments consisting of freshly severed human heads, skulls, flayed human skin, etc. Although many images of Hayagrīva may be found in photographic reproductions, the full effect of his graphic presentation is better seen when he is encountered in the traditional setting of a monastic shrine on a full sized painted scroll (*thangka)*.

It is difficult to contemplate such a horrific image without a real psychological impact. Undoubtedly it is a great relief for the informed observer to see the green horse's head protruding through the crown of Hayagrıva's head, testifying that the great transformation has indeed occurred. This transformation is different than that seen in the materials examined above. The *Gagga Jātaka* demonstrated a transformation from man-eating goblin to devoted religious practitioner. In the *Khadiraṅgāra Jātaka* we saw the transformation of the dæmoness whose "evil" manifested in the attempt to keep the Buddha from her patron's home. She became an authentic Buddhist practitioner. Both of these are cases of relatively complete moral and religious redemption. In that same *Khadiraṅgāra Jātaka*, the dæmoness' analog was Māra. For him there was no immediate redemption. The only transformation was his defeat and exile. Likewise, the dæmoness of the *Padakusalamāṇava-Jātaka* is transformed only by defeat and death, with no immediate redemption.

The ultimate redemption of Māra and Māra-like dæmons such as the dæmoness of the *Padakusalamāṇava-Jātaka* is an important background feature of Buddhist mythology. The more immediate redemption of the

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Women, Androgynes, and Other Mythical Beasts, (Univ. of Chicago Press: Chicago, 1980) section IV: pp. 149-282.

[25]See: TPS, 587. Both TPS and NB cite the work of R.J. van Gulik as the best source for futher details about Hayagrıva: R.J. van, Gulik, *Hayagrīva* (Internationales Archiv für Ethnographie: Leiden, 1935) supplement to vol. XXXIII.

other types of dæmons may to some extent be a function of their lesser degree of evil or psychopathology, and the lack of immediate redemption of Māra and his kin is a sign of the depth of their present pathological modes of thought and behavior. However, in Buddhist *Tantra*, there is a tendency towards exemplifying the very worst cases of evil and psychopathology and then indicating a mode of immediate redemption which is effective even for these.

The Hayagriva account represents such a transformation. The mind of the dæmon is killed, but finds "redemption" through transference to a divine realm. The body is not killed or exiled, but is redeemed by being possessed by the Bodhisattva. This is characteristic of Buddhist psychology. The great dæmon or Māra, whether internal or external, is analyzed and transformed, never annihilated. On a profound psychological level, it is vitally reassuring to know that the very worst parts of one's inner being will not be destroyed, but merely transformed through Buddhist 'psychoanalysis'.

The image of Hayagrīva is one of primitive and powerful passions of an aggressive and even violent nature. Unleashed in the external world such passions are associated with evil. That is, with destructive and anti-social behaviors—cruelty, murder, injustice, pernicious political and military movements, etc. In the internal world, the Hayagrīva image represents the mental dynamics associated with the *kleśas* in Buddhist psychology, the *shadow* in Jungian thought, and the *Id* in Freud. In all three systems the aim is not to reject or annihilate these dynamic energies, but to transform and integrate them with conscious processes. The transformation and integration of these prevents them from manifesting externally in destructive, anti-social forms and internally in ruinous psychopathological processes. They are then available for productive purposes—social, spiritual, etc.

Hayagrīva is what Jung would call an *archetype* representing some the most frightful aspects of the *shadow*. The *shadow* is the embodiment of those aspects of consciousness which are feared and rejected. "Given that the shadow is an archetype, its contents are powerful, marked by *affect*,

obsessional, possessive, autonomous — in short, capable of startling and overwhelming the well-ordered ego... it is impossible to eradicate the shadow; hence, the term most frequently employed by analytical psychologists for the process of shadow confrontation in analysis is 'coming to terms with the shadow.'"[26] The Buddhist practice of converting or transforming dæmons such as Hayagrīva so that they become protectors and proponents of Buddhism seems to be an analog to Jungian analysis.

For Jungian psychology, "archetypal qualities are found in *symbols* and this accounts in part for their fascination, utility and recurrence. *Gods* are *metaphors* of archetypal behaviors and *myths* are archetypal *enactments*. The archetypes can neither be fully integrated nor lived out in human form. Analysis [i.e., Jungian psychoanalysis] involves a growing awareness of the archetypal dimensions of a person's life."[27] The *archetype* is transpersonal in that it is a phenomenon shared by many individuals. By insisting that these archetypal functions can neither be fully integrated in the human psyche nor lived out in human form, Jung acknowledges that they possess a type of *objective* existence such that they cannot be reduced merely to imaginings or projections of the human mind.[28] In this Jung echoes the views of Buddhism with which he was not unfamiliar.

In his "Psychological Commentary" to W.Y. Evans-Wentz' edition of the *Tibetan Book of the Dead* (*Bardo Thosgrol* or *Bardo Thödol*) he states: "Not only the 'wrathful' but also the 'peaceful' deities are conceived as *sangsāric* projections of the human psyche, an idea that seems all too obvious to the enlightened European, because it reminds him of his own banal simplifications. But though the European can easily explain away these deities as projections, he would be quite incapable of positing them at the same time as real. The *Bardo Thödol* can do that, because, in certain of its most essential metaphysical premises, it has the enlightened as well as the

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[26]A. Samuels, B. Shorter, F. Plaut, *A Critical Dictionary of Jungian Analysis* (Routledge & Kegan Paul: London, 1986) 26-28 and 138-139.

[27]Ibid.,27. Note that the above terms "gods," "metaphors," "myths," and "enactments" are all technical terms with separate entries in this *Dictionary*.

[28]Ibid. See also the discussions of "gods," 61-62; 95-96.

unenlightened European at a disadvantage. The ever-present, unspoken assumption of the *Bardo Thödol* is the anti-nominal character of all metaphysical assertions, and also the idea of the qualitative difference of the various levels of consciousness and of the metaphysical realities conditioned by them."[29] Jung's reference to "the qualitative difference of the various levels of consciousness and of the metaphysical realities conditioned by them," suggests an appreciation, if not a precise knowledge, of the different levels of reality recognized by all philosophical systems of Indian and Tibetan Buddhism under the headings of conventional truth (*samvṛti-satya*) and ultimate truth (*paramartha-satya*).[30]

What Jung calls, "the anti-nominal character of all metaphysical assertions," seems to refer to Buddhist views of the fundamental connection between the mind and reality such that 'objective reality' is not privileged above 'mental projections.' For instance, both major trends of Mahāyāna philosophy may be cited to support such a statement. The Cittamātrins assert that "Objects external to a perceiving consciousness do not exist."[31] That is, "An object is not a different entity from the consciousness which perceives it because, like an image in a dream or a mirage in a desert, it is not an external object. Although an object is not a different entity from the consciousness which perceives it, this does not mean that it is a consciousness."[32] Followers of the *Mādhyamika* "assert that all objects exist only through being designated by a thought consciousnesses, and do not

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[29] E.Y. Evans-Wentz (Editor) and Kazi Dawa Samdup (Translator), *Tibetan Book of the Dead* (Oxford University Press: London, 1927) xxxvii.

[30] See the review of these in: Robert W. Clark, *The Two Truths in Buddhist Tenet Systems* (Unpublished M.A. Thesis: University of Virginia, 1983). See also: H.H. Tenzin Gyatsho, the XIV Dalai Lama of Tibet, *The Opening of the Wisdom Eye* (Social Science Association Press of Thailand: Bangkok, 1968) 31-36.

[31] ཕྱི་དོན་ཁས་མི་ལེན་ཞིང་གཞན་དབང་བདེན་གྲུབ་ཏུ་འདོད་པའི་ནང་པའི་གྲུབ་མཐའ་སྨྲ་བའི་གང་ཟག་དེ། སེམས་ཙམ་པའི་མཚན་ཉིད་དོ། dKon-mchog-'Jigs-med dbang-po (1728-1791), *Grub pa'i mTha'i rNam-par bZhag pa Rin-po Che'i phreng ba* (Shes Rig Par Khang: Dharmsala, 1967) 40.

[32] Robert W.Clark, *The Two Truths in Buddhist Tenet Systems*, *op. cit.*, 60.

exist by way of their own qualities or characteristics."[33] Jung does not give any evidence of being familiar with the precise arguments of such Buddhist philosophical systems. It is difficult to argue that the correspondence between his views and those of Buddhist philosophers is more than a general similarity. Nevertheless, this is an important similarity in that both reject an absolute dichotomy between an objectively existent external reality of *objects* and internal, subjective world of consciousness.

In his "Psychological Commentary" to W.Y. Evans-Wentz's edition of the *Tibetan Book of the Great Liberation*, Jung discusses the psychological issues he finds in this sample of traditional Buddhist literature. He first presents some ideas about the nature of conventions, hypostasis, and objective reality.[34] Here Jung shows some useful areas of general similarity between his views and those of Buddhism. He indicates an understanding of the relative nature of conventional truth which is not unlike the Buddhist conception of *saṃvṛti-satya*.[35] Jung says: "The conflict between science and religion is in reality a misunderstanding of both. Scientific materialism has merely introduced a new hypostasis... Whether or not something has objective validity or not depends on whether there are few or many persons who argue in the same way."[36] Thinking in this way, Jung has little difficulty accepting the possibility that the deities and dæmons of Buddhism have a compelling reality while at the same time being dependent on and connected to mental processes.

However, Jung himself, and the most of his followers to date, are grounded in Western culture to such a degree that the unique concerns of Buddhism as well as its dominant cultural themes, symbols and metaphors are somewhat alien. The Jungian system of symbols and archetypes is

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[33]གཞི་གྲུབ་ན་རང་གི་མཚན་ཉིད་ཀྱིས་མ་གྲུབ་པས་ཁྱབ་པར་ཁས་ལེན་གཞི་གྲུབ་ཚད་ལ་རྟོག་པས་བཏགས་ཙམ་གྱིས་ཁྱབ་པ་ཁས་ལེན་པ dKon-mchog-'Jigs-med dbang-po, *op.cit.*, 67.

[34]Carl Jung, "Psychological Commentary," in W.Y. Evans-Wentz and Kazi Dawa Samdup, *The Tibetan Book of the Great Liberation* (Oxford University Press: London, 1954) xxix-xxxi.

[35]See: H.H the Dalai Lama of Tibet, *op. cit.*, 31-36.

[36]Jung, *op.cit.*, xxxi-xxxii.

based upon classical Greek, Christian, and European traditions. Therefore examinations of Hayagrīva, Māra and other Buddhist figures by Jungian means must proceed by way of general similarities rather than precise correspondences.

Jung tends to distort Buddhist views by pushing general similarities too far and entering into technical Buddhist materials which are beyond his area of expertise. This occurs when he departs from generalities and attempts specific verbal equations. For example, Jung states, "The unconscious is the root of all experience of oneness (*dharmakāya*), the matrix of all archetypes or structural patterns (*sambhoga-kāya*), and the *conditio sine qua non* of the phenomenal world (*nirmāṇa-kāya*)."[37] To equate the *unconscious* with the three bodies of the Fully Enlightened Buddha *(tri-kāya)* cannot be justified even by a loose interpretations of these terms. By Jung's own usage, the *unconscious* is a term which refers to "all psychic contents or processes that are not conscious."[38] This includes many of the primitive passions and impulses, as well as much of what he calls "psychopathological experience."[39] The *tri-kāya*, on the other hand, in traditional Buddhist usage, refers to the ultimate refinement and perfection of every aspect of an individual, both physical and mental, and is attained only at the point of Buddhahood. It is characterized by such qualities as the *ten powers (daśabala)*, the *four confidences (caturvaiśāradya)* and other attributes such as *omniscience (sarvajñā-jñāna)*, etc.[40] This type of error does not negate the general consistency between some of Jung's basic views and some important concepts of Buddhism as noted above. It does, however, exemplify the difficulty encountered in the attempt to find correspondences between technical terms in the two traditions.

Freud, though his writings suggest that he had less interest in Buddhist and Indian traditions than did Jung, is nevertheless interested in

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[37]Ibid., xlix-lii.

[38]*The Collected Works of C. G. Jung*, ed. by Sir. H. Read et al, trans. by R. Hull (London: 1953-1976) 295.

[39]Ibid.

[40]H.H the Dalai Lama of Tibet, *op. cit.*, 120-125.

the applications of his system to religious phenomena. His principles of psychological analysis may help in the interpretation of aspects of Buddhist myth.

Hayagrīva, as mentioned above, seems to represent the dynamic forces of what Freud calls the *Id*. The redemption of Hayagrīva is an analog of the reclamation of parts of the *Id* by the *Ego*. The myth of Hayagrīva serves the Tibetan Buddhist as a pattern for his or her own psychological salvation. As a representation of aspects of the *Id*, Hayagrīva stands for all of the greed, anger, arrogance, and cruelty hidden within the darkest recesses of the inner mind. Viewing a spectacular temple hanging of Hayagrīva is certainly designed to call up an awareness of these aspects of one's own mind. Responding on a primitive level to this horrific image, one's own fears, greed, anger, cruelty, etc. can arise on a conscious level in the protected environment of the religious shrine. Now they can be dealt with in a number of ways.

Problems arise when these aspects of the *Id* are not brought to consciousness in a suitable manner. Agitated by them, the conscious, observing, mediating aspect of the mind (the *Ego*) begins to feel overwhelmed. When the Ego is completely overwhelmed, the resultant mental condition is referred to as *psychosis*. To avoid becoming psychotic, the Ego relies upon strategies, called *defense mechanisms* to regain stability. A primitive, but temporarily effective defense mechanism is repression. This is willful ignorance which pushes psychic content out of the conscious mind, back into the unconscious, deeper recesses of the mind. There they will remain, quietly gathering strength, to emerge with great force in the future.

A more effective defense is to integrate the unwanted psychic content with the conscious processes of the mind. This is difficult with the really terrible aspects of the mind, the extremes of hatred, greed and unreasoning arrogance represented here by Hayagrīva. It is much easier to keep repressing them every time they arise. However, they then arise in many devious ways, like Māra taking on new disguises, always threatening to overwhelm the Ego and send one into psychosis or into a hellish existence.

The Hayagrīva myth offers more effective ways of defending the Ego. As we contemplate the figure of Hayagrīva, the blood dripping from the many freshly severed heads that adorn his monstrous bulk, our attention may be drawn to the green horse's head emerging from the crown of his head. In Buddhist iconography, with its consistent vertical hierarchy we learn always to check the uppermost figure to learn who is in charge, that is, what is the sovereign principle of this religious drama. The green horse is a manifestation of the Bodhisattva Avalokiteśvara, the embodiment of universal compassion in the form of a deity.

This contact with the Bodhisattva of Compassion leads the faithful viewer into a higher mode of mental functioning. In Freudian terms, this is a device to facilitate the transition from the *primary process* to the *secondary process. Primary process* functioning is identified by Freud with the *Id* and the *unconscious*. The *secondary process* is identified with the *Ego* and *conscious* functioning. *Primary process* has several characteristics which are relevant here.

First, it operates by means of the *displacement* and the *condensation* of the emotional potency (i.e., *cathexis)* of conceptual contents.[41] To illustrate this process, the primitive emotions of fear, rage, infantile arrogance, etc., which exist in the depths of the psyche, may attach themselves to various conceptual constructs. Freud's idea of *displacement* is that these powerful but often subconscious, "wishful impulses," are shifted from one conceptual construct to another. *Condensation* occurs when several such conceptual constructs, each with a burden of these impulses, are condensed so as to focus on a single construct. The *primary process*, as described by Freud, is therefore the function which allows for the transfer of intense emotional energies from one object to another. As it takes place in the *unconscious* system, it can function without being obstructed by such higher functions (i.e., *secondary processes*) as concern with mutual contradiction, temporal

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[41] "The Unconscious" (1915) in *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, ed. by J. Strachey (Hogarth Press: London, 1957), Vol. 14, p. 186.

constraints, or distinctions between external and internal (i.e., "psychical") reality.[42]

In the present case of Hayagrīva, the practitioner is presented with a visually compelling object which, when reified by its mythical substance, becomes a focus for the displacement and condensation of the most profound and disturbing emotional burdens. They may then be processed by the conscious mind (i.e., the mediating functions which Freud calls the *Ego* or the *secondary process*). This processing is facilitated in Tibetan Buddhism by Tantric *meditations*. These function as a means to integrate the great vitality and energy of the unconscious impulses, that is, to bring them up to the conscious level of functioning where they may be controlled and exploited by the rational mind.

In Buddhist myth, great dæmons like Hayagriva are not killed, they are redeemed. In Buddhist psychology, powerful, destructive, violent, or cruel parts of the inner mind are likewise not destroyed but are transformed by techniques such as Tantric meditation. Freud, as a physician, is concerned primarily with the pathology which occurs when primary processes are not properly mediated and erupt in inappropriate and destructive ways. The individual now becomes the "patient", and must be restored to mental health through psychoanalysis. Buddhist psychology prefers to assume a normal, worldly state of mental health, and then effect a transformation to a higher state of integration.

Tantric meditation on a dæmon like Hayagrīva assumes not only a normal state of mental health, but some degree of advancement beyond the normal. The preparatory phases for an advanced technique such as a Hayagrīva meditational practice will follow the example of the myth noted above. In the myth redemption relies completely on the intrusion of an external force. Hayagrīva himself is not capable of active participation in the redemptive process. The external force is found in Avalokiteśvara, who represents the highest development of a kind of universal attitude of loving kindness and compassion known as *bodhicitta*. *Bodhicitta* has two varieties,

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[42]Ibid.,186-187.

the conventional *bodhicitta* (*kun rDzob byang chub gyi sems,* also known as *smon pa'i byang chub gyi sems*), which is aspirtational and emotional, and the ultimate *bodhicitta* (*don dam byang chub gyi sems,* also known as *spyod pai byang chub gyi sems*), which is logical and cognitive, entailing the realization of *śūnyatā*.[43] The former is symbolized by the green horse, and the latter by the monk.

Unlike the Western convention of viewing the head as the seat of the mind and the heart as the seat of the emotions, the Buddhist view associates the head with the physical and the heart with the mental. In Buddhist *Tantra* the body is visualized as a white letter *Oṃ* in the crown center (*cakra*) of the head; the speech by a red letter *Aḥ* in the throat *cakra*, and the mind by a blue letter *Huṃ* in the heart *cakra*.[44] The green horse who resides in Hayagrīva's crown is an animal and represent the physical, instinctual and emotionally oriented aspect while the old monk symbolizes that which is logical, cognitive and wisdom-oriented. This is not surprising in light of similar usages in the world mythology.[45] Both the monk and the horse, the cognitive and the affective aspects of *bodhicitta*, are needed to overcome the great dæmon.

Their strategy for overcoming Hayagrīva is significant in that it points toward certain key qualities of both his destructive greed and pathological anger and its antidote, the *bodhicitta* embodied by Avalokiteśvara. The quality of *arrogance* is seen as inherent in Hayagrīva's attitude, in his violent exploitation of others and his denigration of the little monk and the lame green horse. The opposite of this is seen in the extreme humility of Avalokiteśvara. First he lowers himself by descending from his celestial home in the Potala palace of the Western Paradise (*Sukhāvatī*). Rather than appear in his divine glory and battle with Hayagrīva directly,

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43See: G.C.C Chang, *The Hundred Thousand Songs of Milarepa* (Shambhala: Boston, 1962) Vol. 1, pp. 9-10 (n. 20).

44See: Anagarika Govinda, *Foundations of Tibetan Mysticism* (Weiser: York Beach, ME, 1969) 205-209.

45See, for instance, Marie-Louis von Franz' commentary on the Russian fairy tale "The Virgin Czar" in *Puer Aeternus* (Spring: New York, 1970) 154-155, 172-177.

Avalokiteśvara humbles himself by appearing in this lowly disguise. Finally, his mode of attack evinces a degree of humility difficult to imagine, but is consistent with the Bodhisattva's legendary willingness to descend into the very pits of hell and undergo every hardship for the sake of the universal salvation of living beings. The myth presents this vital Buddhist doctrine in an extremely compelling and visceral manner.

The myth presents an image of a psychological technique for integrating potentially destructive *primary process* material into conscious, *secondary processes* where it can, as it arises, be channeled and harnessed for beneficial purposes. For this technique to be successful, the myth suggests, one must first develop the power of *bodhicitta*, symbolized by Avalokiteśvara, which entails not only a universal dedication to loving kindness and compassion for all, but a humble willingness to undergo even a difficult passage through the bowels of the nether world to manifest this kindness and compassion.

The actual practice of this type of *Tantra*, that is, a *Tantra* of a powerful deity/dæmon such as Hayagrīva, requires significant preparation. As with all Buddhist *Tantra*, the aim entails a union with the deity and all that the deity represents. Hayagrīva is associated with the most powerful and primitive impulses which can be found in the human psyche, which, if unchecked, are associated with every kind of violent and destructive behavior. If only partially checked, these impulses are associated with the varieties of dysfunctional mental states and inappropriate behavior. The first preparation for this, or any Buddhist Tantric practice, according to the XIVth Dalai Lama, is a significant appreciation of the two aspects of Buddhism, which are the two types of *bodhicitta*, that is, the conventional *bodhicitta* which is universal compassion, and the ultimate *bodhicitta* which is the wisdom which comprehends *śūnyatā*.[46] The appreciation of these, and, ideally, an advanced mastery of them, is attained through the study and practice of the Buddhist Path as presented in the *sūtras* and other non-Tantric materials.

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[46]Consultation (Dharmsala, 1980).

The engagement in a higher Tantric practice, such as that associated with Hayagrīva, is always, in Tibetan Buddhist usage, preceded by a mastery of the lower *Tantras*. For example, the Tantric practice of Avalokiteśvara would necessarily precede the traditional engagement in the higher tantras. Avalokiteśvara is portrayed iconographically as a beatific white deity surrounded by gentle bucolic images. The practice of Avalokiteśvara's *Tantra* entails the cultivation of the two types of *bodhicitta*, the conventional and the ultimate. These have been developed in the non-Tantric aspects of the Path, and here are cultivated to a higher level.

This cultivation of the two aspects of *bodhicitta* is analogous to Freud's development of the *secondary process*. Impulses of the *primary process* will overwhelm the *Ego* and its *secondary process* unless the latter is developed and strengthened sufficiently to deal with any given psychological stress. The *Id* with its *primary process* may be identified here with Hayagrīva, and in general with Māra, and the *Ego* and its *secondary process* with the Bodhisattva Avalokiteśvara and other Enlightened beings. This distinction between the *primary* and *secondary processes* is viewed by Anna Freud as follows:

"In the id the so-called *primary process* prevails; there is no synthesis of ideas, affects are liable to displacement, opposites are not mutually exclusive and may even coincide, and condensation occurs as a matter of course. The sovereign principle which governs the psychic processes is that of obtaining pleasure. In the ego, on the contrary, the association of ideas is subject to strict conditions, to which we apply the comprehensive term 'secondary process'; further, the instinctual impulses can no longer seek direct gratification—they are required to respect the demands of reality and, more than that, to conform to ethical and moral laws... "[47]

Māra, also known as *Kāmadeva*, certainly represents the pleasure principle (in its worldly form). Hayagrīva represents the same thing, but with an emphasis on the dark and violent side. The cultivation of the

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[47] Anna Freud, *The Ego and the Mechanisms of Defense* (International Universities Press: New York, 1966) 7.

bodhicitta represents the *secondary process*, with the 'respect for the demands of reality' reflecting its ultimate (i.e., cognitive) aspect, and 'conforming to ethical and moral laws' corresponding to its conventional aspect. In the myth, these function to overcome Hayagrīva by first penetrating his inner world through the practice of compassion characterized by determination and humility. Next, his mind is dispatched to a higher level of reality by the application of a sophisticated technique known as *transformation yoga* (*grong 'jug*).

Transformation yoga is one of the *Six Yogas of Nāropa*. Access to its techniques are usually restricted to those who have perfected various preliminaries over a period of years. This is because of the great power and danger involved in the manipulation of the consciousness of other people.[48] Without a grounding in *bodhicitta*, such knowledge could easily cause more harm than good. With *bodhicitta*, a refractory enemy may be dispatched without violating the Bodhisattva Vow of working for the benefit of every living being without exception. This is accomplished by displacing the subject's consciousness from its body and directing it to a better rebirth or *pure land* (*dak pa'i zhing kham*).[49] Something very much like transformation yoga is also seen in Buddhist exorcism rituals where the exorcist cures a person who is possessed by a dæmon by dispatching it to another realm.[50]

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[48]Transformation yoga (literally 'transference and inspiration') is described by Guenther in his presentation of the *Six Yogas of Nāropa*. See: *The Life and Teaching of Nāropa*. (Shambhala: Boston, 1986) 72-74; 197-201. See also: E.Y. Evans-Wentz and Kazi Dawa Samdup, *Tibetan Yoga and Secret Doctrines* (Oxford University Press: London, 1958) 254-257.

[49]The predecessor of the great yogi Milarepa, Tilopa was known for his ability to transfer the consciousness of fish to a higher rebirth. Tilopa lived by the side of a river, catching and eating the fish. In Tibetan iconography he usually appears as a yogi holding a fish. Tilopa's disciple Naropa refined the *grong 'jug* technique and incorporated it into his teaching as one of the *Six Yogas of Naropa* (*Naro Chos Drug*). Naropa's disciple Marpa learned these techniques and passed them on to Milarepa. See: E.Y. Evans-Wentz, (Editor) and Kazi Dawa Samdup (Translator), *Tibets Great Yogi Milarepa* (Oxford University Press: London, 1928) 145-147.

[50]Note the description of this practice above in the Prajñapāramitā section of Chapter IV.

In the context of myth, the practice of transformation yoga can give the impression of killing the subject, whether a dæmon or any other living being. Therefore, its usage by an exemplary Buddhist figures is rare. Instead, the attempt is always made to convert the dæmon to Buddhist allegiance, or at least to benign neutrality. Failing that, the dæmon is driven away, as Buddha continually drove away Māra. Skillful strategies are always prized over any type of violence. An example of this is provided by Geshe Tsultrim Gyeltsen. He tells of the defeat of Gaṇeśa (a.k.a. Vināyaka), known as the king of demons (*bgeg gi rGyalpo, graharāja*). Gaṇeśa was then, and remains today, an important Indian deity. Gaṇeśa is the lord of wealth and obstacles. He is understood to bestow or remove these in accordance with his regard for each individual. He is, therefore, the object of much worship and supplication. The Buddhist treatment of him is different from that of Hayagrīva. Geshe Tsultrim Gyeltsen provides the following account of this dæmon which illustrates a more gentle strategy than that used on Hayagrīva:

"At one time Gaṇeśa was a powerful king in India. A huge, white, elephant-headed dæmon, he possessed the ability to manifest great wealth according to his every desire. He also had the ability to create every kind of obstacle to thwart his enemies. Earthquakes, hail storms, diseases, and attacks by weapons and wild animals were some of his means of oppressing people. He could bestow wealth or destroy it, create obstacles or remove them. In this way he became the most feared and powerful of kings. There was none who could rival or oppose him."

"Gaṇeśa was not particularly kind-hearted. He used his powers in a capricious manner, and many people suffered unbearably. The people sought a savior, but there was none who could stand against such power. At length the Bodhisattva Avalokiteśvara, was asked to intervene. He went to Gaṇeśa's palace and waited for a time when the king went off by himself to bathe in the river. Transforming himself into the exact likeness of Gaṇeśa, he snatched up the king's clothing at an opportune moment, and returned to the palace dressed in the regal finery and accompanied by the royal retinue."

"The Bodhisattva immediately set about changing things. He transferred wealth to the poor and removed oppressive sanctions from the virtuous. By the time the real Gaṇeśa returned, dirty and poorly dressed, the people were more than willing to accept the Bodhisattva as the real king and drove off other fellow as an impostor. From that day on Avalokiteśvara has fulfilled the tasks of wealth-god and obstacle controller in the form of the elephant deity. The former Gaṇeśa, having lost his position, became a wandering ghost (*preta*) who causes obstacles to the unwary. Milarepa was challenged by this Gaṇeśa (i.e., Vināyaka), and found it no easy task to exorcise him."[51]

In his functions as the king of wealth and lord of dæmons he is similar to the Vessavana (Kubera) of the Jātakas.[52] He is represented iconographically, in both Hindu and Buddhist renditions, as a corpulent deity enjoying a tremendous finery and wealth. Gaṇeśa's place in Buddhism is marginal in contrast to his major role in Hinduism. In Tibet he has been worshipped as a deity and propitiated or exorcised as a dæmon.[53] Gaṇeśa contrasts with Hayagrīva in that he is associated more with worldly desire than with hatred and violence. Just as Hayagrīva's hatred and violence is transmuted into dynamic compassion, Gaṇeśa's greed becomes perspicacious generosity. Where Hayagrīva's weakness is the arrogance of power, Gaṇeśa's is the superficiality of wealth. In both cases it is universal compassion, in the form of Avalokiteśvara, that is the mechanism for this transmutation. In both cases the dæmon then becomes an emanation of Avalokiteśvara.[54]

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[51]Geshe Tsultim Gyeltsen. Lecture on the "Demons of Buddhist Tibet," translated by R.W. Clark (January 4, 1992, Culver City, CA.)

[52]These and other similarities between the two deities are noted in Paul Courtright, *Gaṇeśa* (Oxford University Press, 1985) 130-131.

[53]These different roles of Gaṇeśa in Tibet can be seen in Christopher Wilkinson's review of the texts on Gaṇeśa in the Tibetan Canon. See: "The Tantric Gaṇeśa: Texts Perserved in the Tibetan Canon." in *Gaṇeśa: Studies of an Asian God*, ed. by Robert L. Brown. (SUNY: Albany, 1991) 235-275.

[54]Wilkinson notes other Buddhist descriptions of Gaṇeśa as an emination of Avalokiteśvara. Ibid., 236.

On a mythic level, Avalokiteśvara destroys the greedy Gaṇeśa by stealing his clothing and ornaments, and assuming his appearance. This is a reversal of the image of Māra disguising himself as a Buddha. Here it suggests the superficiality and ephemeral nature of worldly riches. Like Gaṇeśa's clothing, they can be lost in a moment. Like his appearance, they are beguiling and easily changed. Once Avalokiteśvara appropriates his clothing, Gaṇeśa is lost. His identity and position are gone. The Buddhist view of greed and world wealth is communicated in this manner.

A psychological process follows this mythic drama when the faithful subject views the iconographical representations and contemplates the myth. At that time the *primary processes* associated with primitive greed and avarice may be engaged through the vision of Gaṇeśa's manifest prosperity. The religious teachings may then intervene as *secondary process* to integrate and transmute these undesirable qualities. This is aided by the popular iconographical representation of Gaṇeśa together with Avalokiteśvara in the latter's wrathful aspect of Mahākāla. In these representations, Gaṇeśa always appears in a supine position on the ground, helplessly trampled beneath the feet of the terrible Mahākāla.

Mahākala appears as the incarnation compassion in the form of divine wrath. He is described as follows:[55]

The foundation below the deity Mahākāla is a broad pedestal which represents an endless cemetery (*mi bzad dur khrod*). A vast lotus blossoms on the top of the pedestal. Upon the lotus rests a solar disk. On top of the solar disk is a recumbent white elephant-headed deity. This is *Vināyaka,* also known as *Gaṇapati, Gaṇeśa, Tshogs-kyi-bdag-po* (Lord of Hosts), *bGegs-kyi-rGyalpo* (King of Demons), etc. Above *Vināyaka,* is the black bulk of the

[55]The following description of Mahakala and his retinue of deities and dæmons is based on that provided by Tucci in TPS, 585-586, supplemented by material from Tokden Rinpoché's lectures on Mahakala trans. by R.W. Clark (Losel Shedrup Ling: Atlanta, August 1993) and by NB, 38-42. Tucci bases his description on several Tibetan texts, principly Tāranatha's དཔལ་ཡེ་ཤེས་ཀྱི་མགོན་པོ་ཕྱག་དྲུག་པའི་སྒྲུབ་ཐབས་གཏོར་ཆོ་ག་དང་བཅས་པ and his དཔལ་ཡེ་ཤེས་ཀྱི་མགོན་པོ་ཕྱག་དྲུག་པའི་སྒྲུབ་ཐབས་གཏོར་མའི་ཆོ་ག་དང་བཅས་པའི་འཕྲིན་ལས་གཏེར་མཛོད as well as the སྒྱུར་མཛད་ཡེ་ཤེས་ཀྱི་མགོན་པོ་ཕྱག་དྲུག་པ་ལ་མཆོད་བསྟོད་ཐུགས་དམ་བསྐང་བའི་རིམ་པ of the Panche Lama Lozang Tenpai Nyima.

deity's body, corpulent and monstrous, like those storm-clouds which, at the end of æons, will cover the world to dissolve it in the cosmic waters. He is represented with one face, three eyes and six arms. The hair on his head, and his full facial hair, is standing on end blazing upward like a great fire. On the crown of his head he carries *Akṣobhya (Mi bsKyod pa)*. His forehead is smeared with vermilion, and his open mouth grins with ferocious laughter. His upper right hand wields a curved knife with a *vajra* handle, his middle right hand a rosary of skulls, his lower right a *ḍamaru* (i.e., a small ritual drum). His upper left hand grasps a skull cup filled with the brains, flesh and blood of demons he has dispatched, the middle hand a trident, and the lower a snare with a hook. He wears a lower garment (*dhoṭi; sham thabs*) made from the pelt of a freshly skinned tiger. This is bound to his waist with a green girdle. His ornaments, crown, ear, neck, chest, arm, wrist, ankle, etc. are of variously colored live snakes. Around his waist he wears a band from which are suspended fifty human heads, freshly struck off and bleeding profusely. His apron is carved from human bones.

To Mahākāla's left is Palden Lhamo, Mistress of the Desire Realm.[56] She is four-armed. In her upper right hand she wields a sword in her lower right a curved knife (*gri gug*) in the lower. In the upper left a flag and in the lower a bowl made from the skull of a child born from an incestuous union. This bowl is filled with plucked-out eyeballs and other sense organs, as well as human hearts and internal organs. In her two armed manifestation she clasps a demon-cudgel (*bdud kyi khram shing*) in the right hand which she shakes in the air. In her left is a bag filled with diseases. She rides a wild jackass with an eyeball on its rump. Her saddle blanket is the skin of her own son whom she killed.

In front of Mahākāla is the *yakṣa* Kṣetrapāla, black in color, in his right hand he clasps and shakes the curved chopping knife (*gri gug*), terrifying both *deva*s and *asuras*. In the left he holds a skull full of blood, lifted on a level with his heart. He rides a black bear.

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[56]'Dod-kham dbang-phyug-ma (དཔལ་ལྡན་ལྷ་མོ་འདོད་ཁམས་དབང་ཕྱུག་མ།) is a common epithet of Palden Lhamo, indicating that she is regarded as the supreme goddess of the phenomenal universe.

To Mahākāla's right is Jinamitra (དབང་ཕྱུག་ཛི་ན་མི་ཏྲ་), who is dark red with the aspect of an angry *yakṣa*. From his mouth issues smoke and fire, in his right hand he holds the *ḍamaru* and a flame starts from the palm of his left hand which is in the gesture of threat (*tarjanīmudrā*).

Behind Mahākāla is gShin-rJe Ṭaki-rā-dza (གཤིན་རྗེ་ཊཀ་ཀི་རཱ་ཛ་). He is black, and in his right hand he clasps a noose made from intestines. He is in the act of flinging it towards enemies. His left hand is in the *tarjanīmudrā*.

To the left-front of Mahākāla is bDud-mgon-Tra kṣad (བདུད་མགོན་ཏྲ་ཤད་). He is black, and in his right hand is a trident with which he pierces the hearts of enemies, in his left a skull-cup full of blood; he wears a black silken cloak with a train (*'jol ber*) and leather boots (*sag tir lham*). He rides a black horse.

Around Mahākāla and his attendant divinities are the *Guardians of the ten regions* (Digpāla, phyogs skyong):

East — Indra (Sakka, Śakra, རྒྱ་བྱིན་ etc.), who is yellow, rides on an elephant and brandishes a *varja*.

South-East — Agni (མེ་ལྷ།), who rides on a goat and grasps a rosary.

South — Yama (Dharmarāja, Hari, གཤིན་རྗེ་ etc.,) is blue, sits on a buffalo and wields a club (*dbyug tho*).

South-West — Rākṣasa (སྲིན་པོ་) is dark, travels on a ghost and clutches a sword.

West — Varuṇa (ཆུ་ལྷ་), who is white, is mounted on a *makara* (sea monster) and swings a serpent-noose.

North-West — Pavana (རླུང་ལྷ་) is green, rides a stag and waves a banner.

North-East — Bhūta (འབྱུང་པོ་) is white, is mounted on an elephant, holds up a trident and embraces his consort, Gaurīma.

Above — Brahma (ཚངས་པ་) is gold in color, rides on a swan and grasps a vase.

Below — Bhūpati (ས་བདག་), is black, mounts a boar and carries a flaming gem.

These various elements in the retinue of Mahākāla may be seen as constituting a *maṇḍala*, or ideal universe. Like other *maṇḍala*s, this has the principle deity, Mahākāla, in the center, with the secondary and tertiary

deities radiating out in all directions. In the process of practicing a Tantric meditation, there is an assumption of a differing reality. The practitioner must take on the identity and reality of the deity.[57] The secondary and tertiary deities are subordinate to the principle deity, and help to add richness and realism to the ideal universe. Each of these deities comes with a historical background and a tremendous amount of sacred lore and symbolic meaning. The practitioner must be well versed in these. However, beginning, and even many advanced practitioners may not always have detailed knowledge of all relevant symbolic meanings. A general appreciation of some of the salient attributes of each deity seems to be adequate for initial engagement in these meditations.

The completeness, or wholeness, of the *maṇḍala* appears to be a significant characteristic. In other words, the practitioner does not need to know much of the rich Indian lore regarding Bhūpati, Pavana, Varuṇa, and Agni, for instance. However, there must be an understanding that they are the gods of earth, air, water and fire, that these are the four ultimate constituents of material existence, and that these are now integrated into the practitioner's ideal reality, and subservient to his/her will. Similarly, with Rākṣasa and Bhūta some of the more frightening aspects of the animate world are integrated into the practitioner's psychological space through meditation. With Indra and Brahmā comes integration of the important elements of the celestial world, and with Yama comes mastery over death and the netherworld. As each of these deities is a lord of its realm, those realms and all of their subjects are also integrated to complete the wholeness of this universe.

The principle deity, Mahakala, is the focus of the practitioner's meditative transformation. Even more than is the case with Hayagrīva, Mahākāla embodies the Bodhisattva of Universal Compassion, Avalokiteśvara. He is a synthesis of the lowest, most primitive aspect of the mind, the *Id*, with the highest, most altruistic elements of consciousness, the

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[57]A discussion of this process of tantric meditation is presented by Stephan Beyer in *The Cult of Tara* (University of California Press: Berkeley, 1973) 69-92.

Ego and *super-ego.* To bring these usually conflicting elements of the psyche to some degree of productive and tolerable cooperation is the goal of psychoanalysis. In the figure of Avalokiteśvara as Mahākāla we see this synthesis in visible form, with the presence of the secondary and tertiary deities testifying to the completeness as well as the compelling power of this synthesis.

The complex process of the Tantric practice of Mahākāla begins with the initiation of the practitioner by the preceptor. Both must be qualified by the possession of the requisite degree of *bodhicitta* and realization of *śūnyatā.* Possession of the former is necessary for control over the enormous destructive powers of the lower mind (*Id*) which are called up by these frightful images. Possession of the latter is necessary to empower the visualization with reality, that is, to make it authentic and useful so that it becomes an effective means to achieve the desired goal. That goal is represented iconographically by the trampling of Gaṅeśa, who takes the place here of Māra. Mahākāla is in fact renown for his wrathful power which reduces Māras to dust.[58]

Other wrathful Buddhist deities such as Aphyi Chos-kyi-sGrolma, the principle Dharma Protector of the *Drikung Kargyu,* are pictured as trampling on Māra himself or on the Four Māras.[59] The trampling of the Maras by Aphyi, of Gaṅeśa by Mahākala, and all other standard Tibetan Buddhist icons of wrathful deities trampling Māras or Māra-like dæmons is notable for a certain characteristic which summarizes the way in which they are viewed in this tradition. These demonic beings are never seen as being killed or even injured. They are always depicted as alive but under the firm control of the deity. In the myths reviewed in this chapter, the dæmons are

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[58]TPS, 584.

[59]bSod-nams 'Byor-'phel and Ngag-dbang Tshe-ring, on page four of their edition of *gSol Kha bsDus pa 'Phrin las gLog 'Khyug ma* (Lama Yuru Monastery: Ladakh, c. 1982), provide the traditional iconographical description of Aphyi as found in Drikung Kargyu texts. This includes a reference to her subjugation of the Maras: "Aphyi, whose bodily color is white, rises up and tramples the Four Maras beneath her two feet." ཨ་ཕྱི་སྐུ་མདོག་དཀར་མོ་བཞེངས་ནས་ ཞབས་གཉིས་ཀྱིས་བདུད་བཞི་མནན་པ

always to be subdued and converted in some way to employ their great powers for the benefit of living beings and the Path to Buddhahood.

The Māras and Māra-like dæmons in Tibetan mythology, as seen in this chapter, are subdued by the Buddhist deities just as the principles of the Buddhist Path function to subdue and transform the demonic elements of the mind. Destruction of dæmons who are living beings would contradict the compassion which lies at the heart of Buddhism. Destruction of the demonic elements of the mind may actually signify their repression and their being driven to deeper levels of consciousness from where their pernicious effects would continue in ever more devious and chaotic ways. These myths must be seen as communicating the necessity of subduing and transforming the demonic so that its power may be appropriated and employed.

Chapter VI

The Dæmons and Māras of Milarepa[1]

The accounts of Vināyaka/Gaṇeśa and Hayagrīva demonstrate how powerful dæmons are brought into the fold of Buddhism. The technique in those cases involves the use of a divine force, such as the Bodhisattva Avalokiteśvara, to intercede. In the account of Milarepa (1040-1123 C.E.),[2] the power to perform exorcism is placed in the hands of a human being. Milarepa invokes the name of his guru, Marpa, for moral support, and proceeds to take on various dæmons himself. It is important to the sense of the Milarepa account that he demonstrates the ability to do this himself. His is a story of a native Tibetan who learns the Buddhist tradition from an Indian-trained Tibetan (Marpa) and traverses the Buddhist path from the degraded state of an oppressed, ignorant, violent and sinful man to the exalted state of Buddhahood. It is necessary that he deal with dæmons himself, that he establishes the ability of the Buddhist religion to overcome all of the obstacles which confront the Tibetan, without appealing to Indian gurus or transcendent Bodhisattvas for intercession.

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[1]The principle text consulted for the account of the life and teachings of Milarepa is the *Mi-la'i mGur 'Bum*, compiled. by gTsaṅ-smyon He-ru-ka (1452-1507), reprinted from the 1980 Kokonor Edition, (Lakshmi: Delhi, 1983) abbreviated — **GB.**

gTsaṅ-smyon He-ru-ka is also known as Dürtö Nyulwai Gyenchen. The date of 1488 is given for the compilation of the GB by E. Gene Smith in his preface to *The Life of the Saint of gTsang* (New Delhi, 1969)7.

A fairly loose translation of a portion of the GB (i.e., the teachings only, without the biography) is provided by G.C.C. Chang, *The Hundred Thousand Songs of Milarepa* (Harper & Row: London, 1970).

A translation of the biography is provided by W.Y. Evans-Wentz, (editor) and Lama Kazi Dawa Samdup (translator), *Tibet's Great Yogī, Milarepa* (Oxford University Press: London, 1928).

[2]This date is given by G. Tucci in *The Religions of Tibet* (University of California Press: Berkeley, 1980) 315.

The Milarepa story is about conversion, understood here as a psychological and religious transformation. Milarepa's own conversion is the paradigm for the conversion of Tibet. The narrative in the GB continually emphasizes the historical processes involved in the establishment of the Kaygyu lineage, and through it the transmission of Buddhism from India to Tibet. This is done through the length description of the transmission of the Kaygyu lineage from Tilopa to Naropa to Marpa and then to Milarepa and his disciples.

The theme of conversion continues with Milarepa's conversion of dæmons and the parallel conversion of humans. This process is presented throughout the text, with the narration alternating between Milarepa meeting and converting human disciples, and then doing the same with dæmons. At the end of the GB, where the author lists Milarepa's disciples, the humans, men, women and lay persons are followed by an accounting of non-humans or dæmons who became disciples.[3]

The GB presents the process of conversion both on a historical level and on a personal one. It provides a moving account of the psychological development and transformation Milarepa, who appears as an apparently ordinary, or at least very human, individual. Milarepa begins his career as a non-Buddhist practitioner of black magic. He recruits vicious dæmons as accomplices in his crimes. As Milarepa changes and becomes more Buddhist, his relationships with dæmons change.

Milarepa's career involves many aspects and views of dæmons common to India and Tibet. This is evident as he changes from a non-Buddhist shamanistic sorcerer to a neophyte Buddhist, and finally to a philosophically sophisticated master of the Buddhist tradition. In this way his story may be seen as a metaphor of the changes in Tibetan society which took place in the 500 years leading up to the time of Milarepa. It is during this time that the religions of Tibet change from varieties of shamanism, to attempts at assimilating Buddhism, to the development of a sophisticated Buddhist culture.

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[3]GB, 869-870.

Milarepa interacts with dæmons in the high mountain areas of Tibet which are traditionally described as being haunted by various dæmons. In the classic hagiography of Padmasambhava, the *Lha 'Dre bKa' Thang*, Tibet is referred to as the 'Land of Evil Beings' (*gDug pa can gyi Yul*), and as the 'Land of Hungry Ghosts and Pretas' (*Yi-Dwags Preta Puri Bod kyi Yul*)[4]. In a classic work on Tibetan history, the rGyal po'i bKa' Thang, Tibet is called the 'Land of the Red Faced Demons' (*Sha za gdong dmar kyi yul*).[5]

Ancient, pre-Buddhist cosmogonic accounts tell of the dividing up of the body of the great *kLu mo (nāga*-dæmoness) to form the various parts of the Tibetan world. In the ancient compendium of pre-Buddhist Tibetan knowledge, the *Klu'bum*, this *Klu mo*, born from vast emptiness, is described as follows:

"The queen of the *kLu* who arrayed existence (*klu rgyal mo srid pa gtan la phab pa*): from the top of her head sky (*gnyam*) emanated, from the light of her right eye the moon, from the light of the left eye the sun, from the upper teeth four planets. When the Klu mo opened her eyes it was day, when she shut them it was night, from the other twelve lower and upper teeth the lunar mansions (*skar ma*) arose. From her voice thunder came out, from her tongue lightning, from her breath clouds, from her tears rain, from the fat of her tongue hailstorm; from the holes of her nose wind, from her blood the five oceans, from her veins rivers, from her flesh earth, from her bones mountains and so on."[6]

The mother of the Tibetan race is said to be a rock dæmoness (*brag gi srinmo*).[7] An early and very influential Tibetan Buddhist text, the *Maṇi bka'*

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[4]*Lha 'Dre bKa' Thang*, (Potala Edition) Fol. 21b. Cited in: Anne-Marie Blondeau, "Le Lha 'dre bKa' than," in *Études Tibétaines dédiées à la mémoire de Marcelle Lalou* (Paris: Adrien Maisonneuve, 1971) 73. Also cited in Janet Gyatso, "Down With the Demoness: reflections on a Feminine Ground in Tibet," in *Feminine Ground*, ed. Janice Willis (Snow Lion: N.Y., 1987) 33, 140 n. 1 &3.

[5]*rGyal po'i bKa' Thang*, in the Index volume of the *sNar Thang bKa' 'Gyur*, fol. 14a. Also cited in Janet Gyatso, *op.cit.*, 33, 140 n. 2.

[6]*Klu 'bum*. k'a, 341b. Translated by Tucci, Giuseppe in *Tibetan Painted Scrolls*. (La Libreria Dello Stato: Roma, MCMXLIX) 712.

[7]*Ibid.*, 712-13.

'bum, describes the entire land mass of Tibet as being, "a dæmoness fallen down upon her back."[8] It is in this land that Milarepa practices his austerities and meditations. His caves on the slopes of Jomo Gangs-dKar (Mt. Everest) and nearby mountains were said to be the abode of every manner of dæmon.[9]

Tibetan dæmons are described in bewildering profusion. The processes of overcoming and/or converting them to Buddhism reflects the development of this new religion in a foreign land where each of these dæmons has a complex role in both culture and psychology. Each may have a cult reaching back to the dawn of Tibetan cultural awareness, and may be involved in many aspects of daily life. There are dæmons responsible for such things as making one's food wholesome and tasty (*thab lha* ཐབ་ལྷ་), keeping one's cupboard full and vermin-free (*bang lha* བང་ལྷ་), keeping one's house structurally intact (*kha lha* ཁ་ལྷ་), and even assuring desired psychological states such as happiness (*dge lha* དགེ་ལྷ་).[10] These dæmons provide such services at a price. A positive relationship must be cultivated with them on the basis of regular devotions and offerings, otherwise they will not help, and will even cause harm. Every misfortune, disease, loss, death, etc., has a dæmon or a class of dæmons associated with it. The vastness of the lore surrounding these dæmons can be glimpsed in the accounts provided by Tucci and Nebesky-Wojkowitz.[11]

The significance of these dæmons to Tibetans involves their approach to understanding various unseen influences and forces which control or influence much of the processes of the environment as well as the internal processes of consciousness. For the Tibetan, they provide answers, or a

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[8] *Srin-mo gan-rkyal-du bsgyel-ba* (སྲིན་མོ་གན་རྐྱལ་དུ་བསྒྱེལ་བ་) See: Janet Gyatso, *op. cit.*, 33-51.

[9] For example, even the populated valleys have names such as "The Crooked Demon Valley" (*'dre lung skyog mo*) where the inhabitants supplicate Milarepa to exorcise the demons who torment them, and warn him of the terrors of demons at higher elevations. *See*: GB, 204-205.

[10] René de Nebesky-Wojkowitz, *Oracles and Demons of Tibet* (Akademische Druck-u. Verlagsanstalt: Graz/Austria, 1975) 333.

[11] See: Giuseppe Tucci, *op. cit.*, 711-31, and virtually the whole of Nebesky-Wojkowitz (*op.cit.*).

least a context of meaning, for many of the existential, scientific and moral questions that each individual, in every culture, must confront in the course every day life. The uniquely Tibetan usages of demonology are blended in the Milarepa account with the Buddhist views and symbols imported from India.

Milarepa stands on the border between India and Tibet not only geographically, but in a religious sense. He is a key transitional figure who inherits the cultural and religious traditions of both India and Tibet. Much of Milarepa's career is defined by his struggles to bring them together. In particular, the native Tibetan dæmons may be viewed in connection with the Māras inherited from Indian Buddhist culture. The former are various living beings who, like native Tibetan humans, may be converted to Buddhism. The latter, by definition, are never converted, only exorcised. The defining characteristic of a Māra here, as in Indian Buddhism, is unwavering opposition to the goals of Buddhism and to any who seek those goals. This will be seen below in the description of Milarepa's defeat of the Four Māras and of the great dæmon Vināyaka.[12]

The term Mara appears many times in the GB. However, unlike some of the native Tibetan dæmons, Māras are not developed as characters, but function mostly as obstacles to meditation and other religious practices. Milarepa speaks of Māras in an abstract sense. When he is about to enter a period of solitary retreat, he prays, "May the worldly distractions of Māra not beguile me,"[13] and, "May Māra and his ilk be unable to obstruct me."[14] Elsewhere he exhorts himself not to become attached to one mountain cave. He reflects, "I fear that if I remain in this area Devaputramāra and the *eight worldly dharmas*[15] will produce obstructions to the accomplishment of

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[12]The text lists the events wherein Milarepa defeats and/or converts the various demons, e.g., Vināyaka, Tseringma. GB, 190-191.

[13]། བདུད་འཇིག་རྟེན་གྱི་ཡིང་བས་མི་ཡིང་བར། GB, 149.

[14]། བདུད་རིགས་ཀྱིས་བར་གཅོད་མི་ནུས་པར། Ibid.

[15]The *eight worldly dharmas* (*aṣṭalokadharma*, འཇིག་རྟེན་ཆོས་བརྒྱད་) are as follows: gain (*lābha*, རྙེད་པ་), loss (*alābha*, མི་རྙེད་པ་), pleasure (*sukha*, བདེ་བ་), misery (*duḥkha*,མི་བདེ་བ་), praise (*praśamsā*, བསྟོད་པ་),

my practice, such as turning me toward worldly ways, and compelling me to fulfill worldly desires."[16] When he has a prophetic dream of a *ḍākinī*[17] who gives him key religious instructions, he goes to his guru, Marpa, because he, "does not know whether it is a prophesy of a *ḍākinī* or an obstacle of a Māra."[18] When he has a disturbing dream of the ruin of his home and family, Milarepa leaves his solitary retreat to seek Marpa's advice. Upon first seeing him, Marpa asks him why he has abandoned his strict retreat, exclaiming, "This could be the cause for the arising of Māras and obstacles."[19] There is no usage of the term Māra in the GB which is personal and specific, that is, where it is identified with an individual being.

Other dæmons, however, are encountered as individuals. These are described by a number of different terms. As a youth, Milarepa learns to employ some of these dæmons to harm his enemies.[20] Having in this way killed many people, he turns to Buddhism and repents of what he now sees as great evil. To remove that demerit (i.e., evil karma), he engages in strenuous austerities and meditative practices under the tutelage of his guru, Marpa.[21] Once he attains a high degree of yogic power, he takes on any dæmons he can find, driving away the more refractory, and converting

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degradation (*nindā*, སྨད་པ་), fame (*yaśa*, སྙན་གྲགས་དང་ལྡན་པ་), disgrace (*ayaśa*, སྙན་གྲགས་དང་མི་ལྡན་པ་). These will be discussed below.

16 ད་འདིར་བསྡད་རུང་འཇིག་རྟེན་པའི་རྐྱེན་བཟློག་དང་། འདོད་པ་སྒྲུབ་དགོས་སོགས་ལྷའི་བུའི་བདུད་དང་། འཇིག་རྟེན་ཆོས་བརྒྱད་ཀྱིས་སྒྲུབ་པ་ལ་བར་ཆད་བྱུང་དོགས་ཡོད་པས། GB, 167.

17 A *ḍākinī (mkha 'gro ma)* is a type of celestial dæmoness who protects and assists Buddhist practitioners, especially in association with *Tantra*.

18 མཁའ་འགྲོའི་ལུང་བསྟན་ཡིན་ནམ་བདུད་ཀྱི་བར་ཆད་ཡིན་མི་ཤེས GB, 106. The Tibetan phrasing does not distinguish between definite and indefinate forms—"an obstacle of a Māra" and "an obstacle of Mara."

19 བདུད་དང་བར་ཆད་འཇུག་པའི་རྒྱུ་ཡིན་ GB, 117. This Tibetan text could indicate either singular or plural for Mara(s), and obstacle(s).

20 GB, 29-49.

21 GB, 50-116.

the rest to Buddhism. Some of Milarepa's closest disciples are among those converted dæmons.[22]

Milarepa struggles not only with dæmons who are actual living beings, but with those who are products of his own disordered perceptions and fears. The Māra-like dæmons of this text run the gamut from hideous, blood-thirsty creatures replete with vicious claws and fangs, to subtle nuances of cognitive or affective disturbance. They range from the nightmare creatures of autochthonous Tibetan demonology, to the fine points of Mahāyāna philosophy and psychology.

Milarepa's cultural environment was one in which dæmons played a key role. The patriarch of his family, his ancestor Khyung-po Jo-sras, was the first "Mila." Milarepa says of him, "In this area he subdued ogres and dæmons. He was very beneficial because he possessed these abilities through his spiritual power. As he used these abilities extensively, his followers and reputation steadily increased."[23] The people of Tibet have always been vulnerable to harsh and unpredictable climatic factors. An exorcist renowned for the ability to control dæmons that send hail or withhold timely rain, etc. has always been greatly valued.

In a symbolic sense, the horrific dæmons of Tibet are his material inheritance, and the sublime Dharma of Indian is his paternal legacy. As a youth, Milarepa's mother forces him into league with powerful sorcerers and dæmons to wreak bloody revenge on her avaricious in-laws. Although this is consistent with Tibetan custom at the time, it is contradictory with the non-violent and altruistic teachings of Buddhism. Milarepa, painfully caught up in this clash of world views, turns to his spiritual father, Marpa. Here we have echoes of the *Padakusalamāṇava-Jātaka*, with Milarepa, as Bodhisattva, fleeing the demonic maternal influence to pursue salvation.

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[22]For example, Tshering-ma and her four sisters, GB, 451-521; and the Demoness of the Rock, GB, 228-242. See also: W.Y. Evans-Wentz, (editor) and Lama Kazi Dawa Samdup (translator), *Tibet's Great Yogi, Milarepa* (Oxford University Press: London, 1928) 306.
[23] ཡུལ་དེར་འདྲེ་གདོན་འདུལ་བ་དང་།བྱིན་རླབས་ནུས་པས་ནུས་པ་དང་ལྡན་ཕྱིར་ཕན་པ་ཤིན་ཏུ་མང་བར་བྱུང་ནས་གདུལ་བྱ་དང་འཕྲིན་ལས་ཆེ་བར་བྱུང་ངོ། GB, 15.

Milarepa's biological father dies when Milarepa is a child. Marpa's biological son dies when he is a child. Marpa becomes Milarepa's father, taking him into his house, and guiding him for many years through the difficult Buddhist Path to salvation.[24] Milarepa is known as the first native Tibetan, living and practicing Buddhism in Tibet, to completely destroy all of the Māras and attain the fully Enlightened state of Buddhahood.[25]

The GB is mythological in the sense that it presents Buddhist doctrine in the form of a personal, inspirational narrative rather than relying upon extensive canonical citations. However, the text is replete with technical terms which require reference to other resources for explanation.[26] Without

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[24] It is tempting to speculate on the psychological dynamics of the Milarepa account. Robert A. Paul has succumbed to this temptation in his book, *The Tibetan Symbolic World: Psychoanalytic Explorations* (University of Chicago, 1982). This is a fascinating study, which demonstrates some of the dangers of applying psychoanalytic theory (or any theory) to a subject which is not first analyzed and thoroughly understood in a more conventional, straightforward manner. This is a case of too much interpretation and not enough information. Paul has very little grasp of the fundamentals of Buddhist culture, which are central to the subjects of his study. For example, Paul devotes much of his chapter on Milarepa to speculations about his unconscious feelings toward his mother and towards paternal influences. However, he has very little to say about Milarepa's illustrious career after leaving home and gaining Enlightenment. This Paul dismisses as being driven by feelings of, "desolation," and as a being a delusory state, "which surpasses the substitutes offered by mere reality." He concludes, "Milarepa continues this perpetual state of macabre ecstasy through the rest of his life." (p. 236). These comments result from a lack of focus on the major themes of the text (e.g., spiritual transformation), and reflect Paul's lack of understanding of, and lack of sympathy for Buddhist views and values.

[25]Milarepa's primacy in this may be disputed by some on technical grounds, however, his claim to this position stands on his popularity in Tibetan culture and his mythological renown. Other Tibetan luminaries, such as Drom Rinpoché, the disciple of Atiśa (Dıpaṁkaraśnjñana), may be as Enlightened, however, they are not as famous. Certainly Marpa, Milarepa's spiritual father and fellow Tibetan native, has claim to equal status in the hierarchy of religious accomplishment. However, he was educated and trained in India, and represents the achievement of that country, whereas Milarepa is the exclusive product of Tibet.

[26]I rely here on a variety of sources, as cited below, including Lama consultants, dictionaries, and standard references such as the compendium of Buddhist philosophy by Pabongka Rinpoche, the *rNam grol lag bcangs* ed. by Ven Trijang Rinpoche, trans. by

an appreciation of the significance and role of these terms, the GB remains a moving story and an inspirational hagiography. When these terms are understood, the text becomes a detailed manual of Buddhist practice.

Many of the didactic portions of the GB are in elegant verse, most often in seven or eight syllable lines. They are recited by Milarepa as songs *(mGur)* to his disciples and lay listeners. A rare mention of a canonical text comes at a critical point in the narrative. After having run away in despair of ever receiving the sacred teachings, Milarepa is inspired to return to Marpa and continue his struggle when he reads the story of Taktungoo in the *Aṣṭasāhasrikā Prajñāpāramitāsūtra*.[27] The *sūtra* is not quoted in the GB, however it presents the inspirational account of Taktungoo, who, like Milarepa, overcomes tremendous obstacles to acquire the Buddhist teachings and accomplish the Path.

The obstacles to this goal, in the *Prajñāpāramitā* as well as the GB, are often characterized as Maras. However, Māras become mixed with a great variety of other dæmons who were known in Tibet before the introduction of Buddhism. The Tibetan term for Māra is *bdud,* which originally referred to a class of spirits or non-human beings which were worshipped, or propitiated in ancient, pre-Buddhist Tibet, and later were identified with the chief demons of Buddhism.[28] There is no suggestion in the GB that the term Māra is being employed in this sense. As noted above, it is used in a generic or abstract sense rather than to indicate an individual.

Some of the ways in which the term Māra appears in the GB reflect a non-technical usage. For example, Milarepa spends some time in a hermitage known as the "Cave of Māra's Demise."[29] Milarepa scolds his troublesome aunt saying, "there is the mind of Māra in the body of my aunt."[30] In the introduction to the biographical portion of the GB,

Michael Richards as *Liberation in the Palm of Your Hand* (Wisdom Publications: Boston, 1991).

[27]GB, 76, line. 18 བརྒྱད་སྟོང་པ་བཀླགས་པས། ཏག་ཏུ་ངུའི་རྣམ་ཐར་མཐོང་སྟེ།

[28]H. Hoffmann, *The Religions of Tibet* (Macmillan: New York, 1961) 19.

29 བདུད་འདུལ་ཕུག This is located near Laphyi. GB, 194.

30 ཨ་ནེའི་ལུས་ལ་བདུད་མོའི་སེམས། GB, 181.

Rechungpa, the narrator, gives a list of Milarepa's qualities and accomplishments. This eulogy memorializes his victory over Māras, and in general serves to demonstrate Milarepa's greatness and justify his place in the company of the world's great Buddhist figures. The qualities and accomplishments he describes follow many of those commonly found in Buddhist hagiography. Milarepa, like the Buddha himself and other great Buddhist teachers, was born into a noble family, but became disillusioned with this transient world. Rechungpa describes how Milarepa developed a clear and heartfelt aversion for this world with what he perceived as an insidious combination of brief and delusory pleasures and terrible, inexorable miseries. He was moved by the sufferings of sentient beings and came to be captivated by a vision of Buddhahood which encompassed their universal salvation[31].

Rechungpa describes how Milarepa embarked upon a path of austerities and meditations in order to attain Buddhahood. He achieved yogic powers, defeated Maras, attained highest Enlightenment, taught many disciples, and finally passed into *parinirvāṇa*. Of concern here is the defeat of Māras. The struggle with and ultimate defeat of Māras is a theme that appears throughout Buddhist hagiographic literature. When the Buddha struggled with Māra on the eve of his Great Enlightenment, it was only through his triumph over this chief of all dæmons that he was able to manifest the state of full enlightenment.[32] Milarepa sets out to duplicate the Buddha's achievement and repeatedly makes reference to Maras in the course of his adventures.

The first mention of Māras or dæmons in the GB occurs in Rechungpa's introduction. Rechungpa is a disciple of Milarepa to whom the author of the GB attributes the words of the narrative. He refers to Milarepa's having, "overpowered the eight classes of dæmons."[33] The

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[31]GB, 3-7.

[32]For descriptions of the Buddha's defeat of Mara, see, for instance, Aśvaghoṣa, *Buddhacarita*, trans. by E.H. Johnston (OBR Corp: New Delhi, 1972) Part II, Canto XIII, pp. 188-202.

[33]GB, 6:1 ལྷ་མ་སྲིན་སྡེ་བརྒྱད་ཟིལ་གྱིས་མནན།

precise identity of the *eight classes of dæmons* does not appear to be critical in the Milarepa account. Only a few of these classes will be mentioned by name anywhere in the Milarepa literature. It may be assumed that mention of the *eight classes of dæmons* is meant to convey the sense of all possible types of worldly gods and dæmonic beings.[34]

The text is suggesting that Milarepa possesses the ability to dominate every type of dæmon which can afflict living beings. Milarepa's, "overpowering of the eight classes of dæmons,"[35] follows standard Buddhist usage from the time of the Buddha onwards. That is, Milarepa never seeks to harm dæmons. A dæmon, as a living being, is an object of a Bodhisattva's compassion. As a Mahāyāna Buddhist, and a Bodhisattva attempting to atone for the killings of his youth, Milarepa is concerned with the salvation of all living beings, including dæmons, and, as shown in the story of hunter,[36] he is always willing to sacrifice his own life to protect the life of even an animal. However, in order to pursue his religious career, Milarepa must deal with the obstacles posed by dæmons who obstruct him.

Milarepa's effectiveness as a Buddhist master depends upon this ability to remove the obstacles created by dæmons, both to himself as well as his community. Rechungpa eulogizes Milarepa by saying that he has dominion over every sort of dæmon. It may be noted that a dæmon is generally an object of compassion only to the extent that it is a living, sentient being. Many of the dæmons encountered by Milarepa are such living beings whom he endeavors to redeem, while others appear to be negative psychological factors which he seeks to dispel as part of his meditative practice.

The means by which Milarepa overcomes dæmons is ultimately the same, whether they be living beings or internal psychological factors. The

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[34]See Appendix I for a presentation of the *Eight Classes of Dæmons.*

[35]The expression translated here as *overpower* is ཟིལ་གྱིས་མནན་ Geshe Gyaltsen interprets this usage by saying: "It is like the sun overpowers a single candle. No dæmon could stand up to Milarepa's power and brilliance." Geshe Tsultim Gyeltsen, lecture on the "Songs of Milarepa," January 4, 1992, Culver City, CA., translated by R.W. Clark.

[36]See the story of Kyira Repa, GB, 415-430.

process of exorcism always involves a mental practice of cultivating certain thoughts and feelings which propitiate or dispel the dæmonic entity, whether that entity is internal or external. This is demonstrated repeatedly in Milarepa's exorcism of the many and various dæmons described in the GB.

The exorcism may be simply a matter of negotiation, where the dæmon is propitiated so that harmful intent and actions are abandoned, at least temporarily. This is appropriate only for those dæmons whose 'evil' or oppositional behavior arises only in certain situations. For example, proprietor deities of a locality (གཞི་བདག) may resent the intrusion of a newcomer, and cause them various types of harm. However, like their human counterparts, they are usually easily propitiated and can be transformed into allies by means of appropriate gifts or praise. In the incident in the Jewel Valley of Red Rocks, Milarepa confronts the great king of dæmons, Vinayaka, also known as Gaṇeśa or Gaṇapati.[37] However, Vinayaka manifest himself as five *Acharyas*[38] who confront Milarepa in his

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[37] In the introductory section which serves as a summary of episodes or chapters, the GB states that the section on the exorcism of "Vinayaka, King of the Demons" (བགེགས་ཀྱི་རྒྱལ་པོ་བི་ནཱ་ཡ་ཀ) at the Jewel Valley of Red Rocks will be followed by the story of the exorcism of the "Great *Deva* Gaṇapati" (ལྷ་ཆེན་ཚོགས་བདག) at Laphyi Chubzang. (བྲག་དམར་མཆོང་ལུང་དུ་བགེགས་ཀྱི་རྒྱལ་པོ་བི་ནཱ་ཡ་ཀ་དམ་ལ་བཏགས་པ་སྣ་མ་རྣན་དུག་གི་སྐོར་གསུངས། དེ་ནས་ལྷ་མའི་བཀའ་སྒྲུབ་ཕྱིར་ལ་ཕྱི་ལ་བྱོན་ནས ལྷ་ཆེན་ཚོགས་བདག་དམ་ལ་བཏགས་པ་ལ་ཕྱི་ཆུ་བཟང་གི་སྐོར་གསུངས) GB, 190. This seems to imply a distinction between Vinayaka and Gaṇapati. However, in the account of the exorcism at the Jewel Valley of Red Rocks, there is only one mention of Vinayaka. That occurs at the very end of the narrative where the five dæmons who were exorcised are all said to be a manifestation of Vinayaka (GB, 203). At Laphyi Chubzang Milarepa again exorcises a number of dæmons. However, Gaṇapati is only mentioned at the very end in conjunction with a demon king referred to as, "a great demon in the form of the Nepalese Bha-ro (བལ་པོའི་བྷ་རོ་རྣམ་པའི་གདོན་ཆེན་པོ་ཞིག). GB, 206. This Bha-ro dæmon, having been converted by Milarepa, brings a group of other dæmons to worship him. Among that group is a "King Thang-'grem" who the text identifies as Gaṇapati. དེ་ལ་ནི་རྒྱལ་པོ་ཐང་འགྲེམ་ཞེས་ཀྱང་བྱ་སྟེ། ལྷ་ཆེན་པོ་ཚོགས་ཀྱི་བདག་པོ་ཡིན་ནོ། GB, 212.

[38] Milarepa first thinks that the five demons, whom the text calls *Acharya* (ཨ་ཙ་ར་), are apparitions of the proprietor deities of the locality (གཞི་བདག). According to Das these are local deities, often *nāgas*, who must be propitiated and not offended, or else they will send diseases. See: Chandra Das, *Tibetan-English Dictionary* (Calcutta, 1902, reprinted by

mountain retreat. Milarepa mistakenly thinks that these are merely local deities offended by his aloofness. He first tries a song of praise to propitiate them, in which he refers to them with various terms which refer to dæmons.[39] This technique only encourages their mischief, so Milarepa tries other means.

If this type of propitiation is ineffective, the dæmon may still be converted fairly quickly if he or she is receptive to Milarepa's message. An example of this is the Demoness of the Rock discussed below. An initial assault by the dæmon or dæmons may be in the form of frightful appearances and threatening words and gestures. This is followed by Milarepa's generating a strong sense of compassion for the dæmons. Compassion is the salient affective or emotional component of exorcism. However, while compassion is effective in subduing ordinary dæmons, it is not sufficient in itself to dispel Māras. Māras are the very worst of the dæmons who, like Vinayaka, are opposed to the very essence of Milarepa's, or any Buddhist yogin's activities, their quest for Buddhahood.[40], When Milarepa states, "I subdue the dæmons by means of compassion,"[41] he uses

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Rinsen: Kyoto, 1979). 1080. Das glosses (ཨ་ཙ་ར་) as [1] a corruption of *Acharya*, and [2] in *Milarepa* is a species of hobgoblin or spectre. (p. 1345).

Lati Rinpoche (consultation, Charlottesville, 11/91) says that *Acharya* here means *teacher* or *professor* and nothing else. He says that Vinayaka creates these manifestations of himself in these forms in order to mock and obstruct Milarepa, and that he could appear in any form or forms he wants. He has made perverse vows and has evil aspirations (*smon-log*), and therefore, always seeks to harm anyone who engages in the practice of the Buddhist Path.

[39]Milarepa refers to them as འབྱུང་པོ་ (*bhūta*) and མི་མ་ཡིན་ (*amānuśa*). Das (*op.cit.* 925) glosses འབྱུང་པོ་ as "Bhūta, a demon, evil spirit, a general name for all འདྲེ་, གདོན་ , and བགེགས་ which are of eighteen classes." For མི་མ་ཡིན་ he gives: "Amanuśa, lit. one that is not a human being, a spirit" (p. 959).

[40]It seems Vinayaka is very much like the Māra who the Buddha defeated at the Bodhi Tree. Both are driven off but not converted.

[41]འདྲེ་ཁ་སྙིང་རྗེས་གནོན་པ་ཡིན། GB, 148.

the term *'dre* (འདྲེ་ *piśāca*), which is a common, generic term for any of a large variety of the ghosts and goblins which haunt the Tibetan landscape.[42]

Moved by compassion, Milarepa calmly responds to the dæmonic assault with a lecture on Buddhist principles in the form of a song. The song addresses the dæmon(s), and may refer to their ugly appearance, their miserable livelihood, or their unhappy prospects for the future, etc. The subject is then lectured on the evils of immoral behavior, the law of karma, the benefits of *Dharma*, etc. The more tractable dæmons are often converted by this procedure. It is difficult to distinguish this means of exorcism from the exhortations which Milarepa gives himself during the course of his training and practice and to many of the lay persons and human disciples he encounters.

If initial negotiations and sermons on *Dharma* do not prove effective, Milarepa may attempt a wrathful display of yogic power. This technique is rarely employed, as it does not seem to be very effective in dispelling dæmons, and usually just makes them angry. Examples of this are seen in the confrontations with the eighteen great dæmons in Medicine Valley[43] and with Vināyaka in the form of the five *ācharya* dæmons in the cave of Jewel Valley of Red Rocks.[44]

The course of the exorcism continues, always with an appeal by the exorcist to himself, to generate true compassion for the dæmon(s). The final level of exorcism always relies upon a realization of *śūnyatā*. This is sufficient, when manifested in words and gestures, to convert or frighten away even the most vicious dæmons. In some cases, this realization of *śūnyatā* emboldens Milarepa so that he exhibits an aggressive manner

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[42]Das, *op.cit.*, 697, glosses འདྲེ་ with terms such as piśaca, a general term for a demon or evil spirit; a ghost of the dead; a goblin possessing a living man; mischievous spirits, etc. The usage of འདྲེ་ in the GB may be best translated by the term *ghost*. For example: "He said, 'Other than a ghost, that [house] has no proprietor." ཡོན་བདག་འདྲེ་མིན་པ་ཅི་ཡང་མིན་ཟེར། GB, 131. Also: Within that house is the corpse and the ghost of the mother of an only son." དེས་ན་ཁང་པ་མ་གཞིའི་ནང་ན་བུ་གཅིག་པོའི་མའི་རོ་དང་འདྲེ་སྡོད། GB, 132.

[43]GB, 454.

[44]GB, 201.

which frightens the dæmons so that they flee in terror. This is what finally overcomes Vināyaka.[45] On other occasions this realization empowers him to engage in the practice of offering his physical body to the dæmons as a sacrifice.[46] In Milarepa's experience, the complete sincerity of his offer of sacrifice, combined with his skillful articulation of his reasons for offering it, never fails to soften the hearts of those dæmons who came to destroy him.[47]

The realization of *śūnyatā* is constantly emphasized in the GB as the ultimate means of exorcism which frees the yogin from all dæmons, whether they be the *vikalpa* which disturb the mind, or hideous beings which attack the body. This realization is associated with the final victory over Māra which is attained at the point of Buddhahood. The assertion of Milarepa's attainment of this ultimate goal of Buddhist practice is incorporated in the account of his victory over the Four Māras.

Milarepa and the Four Māras

The GB contains a section entitled, "Victory over the Four Māras."[48] This describes an incident where Milarepa is seated on a rocky ledge above a precipice at a place known as Red Rocks. A young woman happens by, and fearing for Milarepa's safety, cries out repeatedly, "Please do not sit there!" At that moment the rock ledge begins to break loose. Milarepa responds with an ominous glance and a wrathful *mudrā* (*sdigs mdzub*) as he and the rock plunge into the precipice.

Milarepa's faithful disciples, thinking him to be grievously injured, rush to the spot. When they arrive, Milarepa greets them tranquilly and sings them this song:

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[45]GB, 203.

[46]GB, 455-461. This is the practice which distinguishes the *gCod* tradition of Tibetan Buddhism.

[47]GB, 461.

[48] བདུད་བཞི་ལས་རྒྱལ་བ་ GB, 799-801.

"This flower of the yogic body has been rescued by *ḍākinīs*[49] from the Māras—the murderers at Red Rocks who would destroy its life force. But it is inconceivable that Māras could succeed in dispatching me."[50]

The disciples then question him, "The rock ledge broke loose, and you fell into the chasm, your body slamming into a tree on the way down. Venerable One, how can it possibly be that you suffered no injury?"

Milarepa responds with a statement of victory over the Four Māras:

"I have transformed my [five] aggregates into the rainbow body. I have transformed my kleśas into wisdom. Through my understanding of the *birthless* my freedom from death has been assured. I have scattered the *eight worldly dharmas* to the winds. These are the signs and proof of that I have completely frustrated the Four Māras."[51]

The disciples now ask him, "Have you then actually attained victory over the Four Maras?" Milarepa replies, "Indeed I have. From this time forward, for the next thirteen generations of my Lineage, these Māras will be not cause injury."[52]

In this passage Milarepa demonstrates his victory over the Four Māras, and thereby his attainment of the highest goal of the Buddhist Path. His disciples seem somewhat incredulous, as if they do not fully appreciate his level of attainment. This is a significant theme in the GB which is emphasized by the repeated stories of Rechungpa, Milarepa's closest disciple, who chronically fails to understand his master's abilities. This echoes a salient quality of Milarepa's predecessors, Tilopa, Naropa and Marpa, and many other Indian masters who attained the highest levels of the Buddhist Path while appearing to be ordinary, undistinguished people.

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49 *Ḍākinīs (mkha 'gro ma)* are celestial dæmonesses who protect and assist Buddhist practitioners, especially in association with *Tantra*.

50 ༄༅། རྣལ་འབྱོར་ལུས་ཀྱི་མེ་ཏོག་འདི། །སྲོག་འཇོམས་བྲག་དམར་གཤེད་མ་ཡི། །བདུད་ལས་མཁའ་འགྲོ་མ་ཡིས་བྲངས། །ང་ནི་བདུད་ཀྱིས་འཕྲིར་སྟོམ་མེད། GB, 800.

51 ཕུང་པོ་འཇའ་ལུས་སུ་སྦྱར། ཉོན་མོངས་ཡེ་ཤེས་སུ་སྦྱར། མ་སྐྱེས་པར་ཤེས་པས་མི་འཆི་བར་ཐག་ཆོད། ཆོས་བརྒྱད་རླུང་ལ་བསྐུར་བས་བདུད་བཞི་ཁ་སྐྱིངས་སུ་བཅུག་པའི་རྟགས་ཡིན་གསུང་། GB, 800.

52 འོ་ན་བདུད་བཞི་ལས་རྒྱལ་བ་ལགས་སམ་ཞུས་པས། ཡིན་དུའང་རུང་ཞིང་ཏ་ཕྱིན་ངའི་བརྒྱུད་པ་བཅུ་གསུམ་ཚུན་ལ་བདུད་ཀྱིས་མི་ཚུགས་པ་ཡིན་གསུངས་སོ། GB, 800.

This helps to place Milarepa in the tradition of the great Buddhist masters, the *Mahāsiddhas*. It also points to a basic theme found throughout Buddhist sacred literature. This is the principle that reality is determined in relation to perception. Higher levels of perception reveal higher levels of reality.[53] Just as the neighbors of Tilopa and Marpa, etc., had no idea that they were great *yogis*, Milarepa's own disciples are unaware of his true abilities.

It appears that Milarepa stages this incident to enlighten his followers. He exposes himself to great danger by sitting on the edge of a loose rock above an abyss. In his song, Milarepa attributes his fall to the mischief of Māra dæmons, and his rescue to angelic *ḍākinīs*. This attribution appears to be somewhat rhetorical, as he does not follow up with any description or discussion of the particular dæmons and *ḍākinīs* involved, but rather elaborates on how he has passed beyond all vulnerability to evil and harm. On the other hand, Māras and *ḍākinīs* are ubiquitous in Milarepa's world, and he does engage in behaviors associated with exorcism, such as the fierce gesture (*sdigs mdzub*). It may be the intent of the passage to indicate the presence of Māras while demonstrating Milarepa's mastery over them and over every other aspect of worldly existence.

The disciples ask Milarepa how he could possibly have escaped harm from such a violent fall, as if they are unsatisfied by his verse attributing his salvation to the intervention of *ḍākinīs*. They have witnessed his fall and have seen his body striking a tree. Now he asserts his mastery over the Four Māras. This goes far beyond a simple matter of surviving a high fall, indicating the attainment of Buddhahood, or at least a status close to final Buddhahood.

Again the disciples are amazed, and ask Milarepa if in fact he has overcome the Four Māras. He confirms this, and goes even further by avowing that not only has he defeated these Māras himself, but that his victory will free the next thirteen generations of his lineage from their harm. This certainly seems somewhat hyperbolic. It is very much against the general views of Buddhist philosophy to suggest that spiritual or

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[53]See Appendix II for a presentation of the "Five Eyes."

psychological attainments, such as freedom from *kleśas* and other *saṃsāric* processes, etc., can be transferred from one person to another. The wording of Milarepa's verse leaves room for interpretation. It is likely that the intent is to suggest the power of his legacy of sacred teaching is so great that his followers will prosper for many generations. In this way the lineage itself will be proof against the harm of the Māras, although the persons within the lineage will of course have their own struggles with the various transformations of Māras.

In asserting his victory over the Four Māras, Milarepa defines each of them in a fairly traditional manner. Again, his verse of victory is as follows:

"My [five] aggregates have been transformed into the rainbow body. My kleśas have been transformed into wisdom. My deathless state has been assured by my understanding of the *birthless*. I have scattered the *eight worldly dharmas* to the winds. These are the signs and proof of the complete frustration of the Four Māras."[54] The correspondence between each of these four proofs and the Four Māras is not stated in the text, but can be inferred as follows:

The first sentence asserts victory over the Māra of the Aggregates (*skandhamāra*, ཕུང་པོའི་བདུད།). The rainbow body (*indracāpakāya*, འཇའ་ལུས་) is attained through yogic practice and is characterized by purification and transformation of all aspects of the psycho-physical being which culminates in Buddhahood.[55] In particular, attainment of the rainbow body vanquishes the Māra of the Aggregates because it entails the extinction of the karma which gives rise to the contaminated aggregates (*sāstravaskandha*, ཟག་བཅས་ཀྱི་ཕུང་པོ་)

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54 ཕུང་པོ་འཇའ་ལུས་སུ་གྱུར། ཉོན་མོངས་ཡེ་ཤེས་སུ་གྱུར། མ་སྐྱེས་པར་ཤེས་པས་མི་འཆི་བར་ཐག་ཆོད། ཆོས་བརྒྱད་རླུང་ལ་བསྐུར་བས་བདུད་བཞི་ཁ་སྐྱེངས་སུ་བཅུག་པའི་རྟགས་ཡིན་གསུངས། GB, 800.

55 See: G.C.C. Chang, *The Hundred Thousand Songs of Milarepa* (Harper & Row: London, 1970) 372-373 n. 2. See also: H.V. Guenther, *The Life and Teaching of Nāropa* (Shambhala: London, 1886) 72-80. See also: Evans-Wentz and Dawa Samdup, *Tibetan Yoga and Secret Doctrines*. (Oxford University Press: London, 1958) 245-346.

and the *kleśas* which cause them to be compulsively taken up (*upādāna,* ཉེར་ལེན) in each saṃsāric rebirth.[56]

This extinction of the *kleśas* may be understood to entail the destruction of the Māra of the Pathological Mental States (*kleśamāra,* ཉོན་མོངས་པའི་བདུད།). Milarepa states that he has transformed his *kleśas* into wisdom (ཉོན་མོངས་ཡེ་ཤེས་སུ་བྱས). The root of all *kleśas* is ignorance (*avidyā,* མ་རིག) which can only be eradicated by the wisdom which leads to liberation from *saṃsāra* and to Buddhahood, that is, the realization of *śūnyatā* .[57]

Milarepa asserts that he has attained the deathless state through realizing the *birthless* (མ་སྐྱེས་པར་ཤེས་པས་མི་འཆི་བར་ཐག་ཆོད།). In this way he has defeated the Māras of Death (*mṛtyupatimāra* or *maraṇamāra,* འཆི་བདག་གི་བདུད།). The *birthless* (*anutpanna,* མ་སྐྱེས་པ་) is an expression signifying the ultimate reality beyond the ephemeral world of birth and death. Its realization places one beyond the reach of the powers of death.[58]

56This is in accordance with the definitions of the Four Māras provided by bLo-gLing mKhan-zur Padma rGyal-mthsan in his *bLo gSal dGa' bsKyed sÑiṅ gi Norbu* (Drepung Loseling Library Society: Mundgod, Karnataka, 1982) Vol. II, pp. 249-252. mKhan-zur Padma rGyal-mthsan's definition of the *Māra of the Aggregates* (skandhamara) is: Those component aspects of what are called the Four Māras which are contaminated aggregates arising exclusively from the influence of karma and *kleśas,* as well as whatever exists only in dependence upon the state of ignorance and its propensities and upon uncontaminated karmas. རང་རྒྱུ་ལས་ཉོན་གྱི་དབང་གིས་བྱུང་བའི་ཟག་བཅས་ཀྱི་ཕུང་པོ་དང་མ་རིག་བག་ཆགས་ཀྱི་ས་དང་ཟག་མེད་ཀྱི་ལས་ལ་བརྟེན་དགོས་པ་གང་རུང་ཞིག ཕུང་པོའི་བདུད་ཀྱི་མཚན་ཉིད། 249-250.

57"The definition of the Mara of the Pathological Mental States (*kleśamāra*) is: Those component aspects of what are called the Four Maras which are included among those defilements which primarily obstruct the attainment of Liberation, as well as those which are included among those defilements which primarily obstruct the attainment of Omniscience." | བདུད་བཞིའི་ནང་ཚན་གང་ཞིག གཙོ་བོ་ཐར་པ་ཐོབ་པ་ལ་བར་དུ་གཅོད་བྱེད་ཀྱི་སྒྲིབ་པའི་རིགས་སུ་གནས་པ་དང་། གཙོ་བོ་ཐམས་ཅད་མཁྱེན་པ་ཐོབ་པ་ལ་བར་དུ་གཅོད་བྱེད་ཀྱི་སྒྲིབ་པའི་རིགས་སུ་གནས་པ་གང་རུང་དེ། ཉོན་མོངས་པའི་བདུད་ཀྱི་མཚན་ཉིད། (Ibid.)

58"The definition of the Lord of Death Māra (mṛtyupatimāra) is: Those component aspects of what is called the Four Māras which are included among the factors whereby one helplessly experiences the termination of one's life faculty. | བདུད་བཞིའི་ནང་ཚན་གང་ཞིག སྲོག་གི་དབང་པོ་རང་དབང་མེད་པར་འགག་པའི་ཆའི་རིགས་སུ་གནས་པ་དེ། འཆི་བདག་གི་བདུད་ཀྱི་མཚན་ཉིད། (Ibid.)

Milarepa claims to have scattered the *eight worldly dharmas* to the winds (ཆོས་བརྒྱད་རླུང་ལ་བསྐུར་བས་).[59] In doing so he defeats the Heavenly Māras (*devaputramāra*, ལྷའི་བུའི་བདུད།) which are all those factors which obstruct the transcendence of the other three Māras. This category includes various dæmons, most especially Māra, Lord of the highest heaven, the Paranirmitavaśavartin (གཞན་འཕྲུལ་དབང་བྱེད་ཀྱི་བདག་པོ་དགའ་རབ་དབང་ཕྱུག་).[60]

The complete repudiation of the *eight worldly dharmas* is a central theme in Milarepa's teaching. This is the basis of his famous sermon to his sister Peta,[61] and of inspirational talks to his close disciples.[62] The sign of the spiritual success of Milarepa's human and divine disciples is said to be the victory over these eight.[63] The continued subjugation to them is given as the great fault of those Buddhists who value learning above practice.[64]

The expression *eight worldly dharmas* appear throughout the GB as a kind of shorthand for everything which is opposed to, or obstructive of the Buddhist Path. For the GB *the eight worldly dharmas* are the functional equivalent of the expression "Māra" as it appears in much of the literature of Buddhism, such as that reviewed in previous chapters of this dissertation.

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[59]The *eight worldly dharmas* (*aṣṭalokadharma*, འཇིག་རྟེན་ཆོས་བརྒྱད་) are as follows: gain (*lābha*, རྙེད་པ་), loss (*alābha*, མི་རྙེད་པ་), pleasure (*sukha*, བདེ་བ་), misery (*duḥkha*, མི་བདེ་བ་), praise (*praśaṃsā*, བསྟོད་པ་), degradation (*nindā*, སྨད་པ་), fame (*yaśa*, སྙན་གྲགས་དང་ལྡན་པ་), disgrace (*ayaśa*, སྙན་གྲགས་དང་མི་ལྡན་པ་).

[60]"The definition of the Divine Māra (Devaputramara) is: Those component aspects of what is called the Four Maras which are included among the factors which obstruct the transcendence of the other three Maras. The Divine Māra has two aspects: The Overt Divine Mara and the Underlying Divine Mara. The first of these is like the Great God of Happiness, Lord of the Heaven of Enjoying the Serendipity of Others (Paranirmitavaśavartin). The second is like the factors which obstruct the transcendence of the other three Maras." །བདུད་བཞིའི་ནང་ཚན་གང་ཞིག་བདུད་གཞན་གསུམ་ལས་འདའ་བ་ལ་བར་དུ་གཅོད་པའི་རིགས་སུ་གནས་པ་ལྷའི་བུའི་བདུད་ཀྱི་མཚན་ཉིད།དེ་ལ་དབྱེ་ན།ལྷའི་བུའི་བདུད་རགས་པ་དང་།ལྷའི་བུའི་བདུད་ཕྲ་མོ་གཉིས།དང་པོ་ནི།གཞན་འཕྲུལ་དབང་བྱེད་ཀྱི་བདག་པོ་དགའ་རབ་དབང་ཕྱུག་ལྟ་བུ། གཉིས་པ་ནི། བདུད་གཞན་གསུམ་ལས་འདའ་བ་ལ་བར་དུ་གཅོད་པའི་ཆ་ལྟ་བུའོ། bLo-gLing mKhan-zur Padma rGyal-mthsan, *op.cit.*, 250--251.

[61]Evans-Wentz and Dawa Samdup, *Tibet's Great Yogi, Milarepa* (Oxford University Press: London, 1928) 221.

[62]Ibid. 231.

[63]Ibid. 237.

[64]Ibid. 245.

The tormenting, frustrating, obstructing, tempting, distracting, and obstructing functions of Māra toward the Buddhist practitioner are all attributed by Milarepa to the *eight worldly dharmas*.[65] His assertion that he has scattered the *eight worldly dharmas* to the winds is the final proof he offers for his victory over the Four Māras, and must be understood to indicate his victory over Devaputramāra.

The term *eight worldly dharmas* appears to be closely associated in the GB with Māra in general and Devaputramāra in particular. Milarepa occasionally cites Devaputramāra by name. For example, he warns his chief disciple, Gampopa, about how Devaputramāra will come to tempt him when, in the future, Gampopa has attained great powers.[66] Elsewhere, Devaputramāra and the *eight worldly dharmas* are used in a somewhat parallel construction. For instance, at one time Milarepa has been engaged in some high profile activities. He has been doing some public preaching, and has attracted some attention by flying through the sky. He warns himself not to stay in this one location too long, because if he does factors will arise which will compromise his meditation. He reflects, "I fear that if I remain in this area Devaputramāra and the *eight worldly dharmas* will produce obstructions to the accomplishment of my practice, such as turning me toward worldly ways, and compelling me to fulfill worldly desires."[67]

In general, the GB's usage of the *eight worldly dharmas* gives a clear sense of the functional aspect of psychopathology and evil in Buddhism without involving the personal aspect. The personal aspect is given ample space in the GB through the use of Devaputramara and the many other types of dæmons which appear in the narratives and songs. The two

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[65]See, for example: . G.C.C. Chang, *The Hundred Thousand Songs of Milarepa* (Harper & Row: London, 1970) Vol. I, pp. 3, 29, 110, 111, 245, 248, 271, and Vol. II, pp. 563-564. Note that Chang translates the expression *eight worldly dharmas* (འཇིག་རྟེན་ཆོས་བརྒྱད་) variously as *eight worldly dharmas, eight worldly affairs, eight worldly claims, eight worldly influences, eight worldly desires*, and *eight worldly winds*. Chang's gloss of the Four Māras is, "the demons of illness, of interruption, of death, and of desires and passions."10, n.26.

[66]GB, 652.

[67]ད་འདིར་བསྡད་ཙང་འཇིག་རྟེན་པའི་རྒྱན་བཀོག་དང་།འདོད་པ་སྒྲུབ་དགོས་སོགས་ལྷའི་བུའི་བདུད་དང་།འཇིག་རྟེན་ཆོས་བརྒྱད་ཀྱིས་སྒྲུབ་པ་ལ་བར་ཆད་བྱུང་ཉོགས་ཡོད་པས། GB, 167.

aspects, however, remain intimately connected. The victory over the *eight worldly dharmas* is proof of the victory over Māras in two ways. First, the *eight worldly dharmas* are the essence of all that is meant by the term Māra in its internal or psychological sense. They are the manifestation of all that is signified by the more technical term *vikalpa*. The basic error of dualism or dichotomizing thought leads to these pairs of opposites, gain/loss, etc., which underlie all *saṃsāric* processes.[68]

Second, the external Māras, Devaputramāra and all other dæmons who are living beings, function by means of the *eight worldly dharmas*. The Buddhist practitioner, according to the GB, cannot be harmed or obstructed by any type of dæmon if his or her mind is free of the *eight worldly dharmas*, whereas the presence of these *dharmas* functions as an open invitation to every type of demonic influence. This is the central theme of the chapter in the GB on the "Demoness[69] of the Rock Cave of Lingpa."[70]

The chapter begins with Milarepa exerting himself in his meditation in a rock cave of Ling, a high mountain area near Jomo Gangs-dkar (Mt. Everest). To the left of his meditation seat Milarepa notices a deep crack in the rock wall of the cave. As he passes his days and nights on this seat, his attention occasionally strays from his meditative focus to this crack. Unable to see the bottom of the crack, it occurs to him that it would be an ideal haunt for a dæmon. This situation continues for some time. In his lonely, more vulnerable moments, Milarepa begins to feel somewhat uneasy about the possibility of a harmful dæmon lurking in this crevice.

Late one night Milarepa falls into one of these moods, unable to keep his meditation concentrated on its object. His attention drifts over to the crevice. Suddenly there is a howling sound, a flash of light, and from the crack emerges a red man mounted on a black antelope led by a beautiful

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[68]For further explanation of the *eight worldly dharmas*, see: Pabongka Rinpoche, *op. cit.*, 335-338.

[69]The term *demoness* is used here rather than *dæmoness* to translate the Tibetan *Srinmo* (Sanskrit- *rākṣasa*). The term *Srinmo* is general reserved for the most vicious types of beings, and therefore goes better with the English *demon*.

[70]*Lingpa Brag gi Srinmo*. GB, 228-242.

woman. The red man gives Milarepa a vicious blow with his elbow and disappears in a whirlwind. Immediately after, the woman changes into vicious red female dog, who lunges at Milarepa, and catches him by the foot.

After regaining his composure, Milarepa sings her a moving song in which he explains the lofty qualities of his Buddhist practice by way of allegories and shows the evil character of her actions, and the pernicious nature of her dualistic or dichotomized thoughts (*vikalpa*). She responds with an eloquent song which answers his argument point for point and concludes with a cogent statement demonstrating that it is Milarepa's own *vikalpa* which make him vulnerable to all internal and external Māras:

"As you were practicing your single-pointed meditative concentration, unconscious propensities caused your conscious mind to fall into error. If these *vikalpa* did not arise as your enemy, how could I, the Demoness of the Rock, ever have arisen as your enemy? Now when this Māra of unconscious propensities arises from your mind, if you do not comprehend the true nature of your mind, though you command me to leave, I will never go. If you fail to realize the *emptiness* of your own mind, then not only I, but every other dæmon will also arise. However, if you do recognize your own mind, then every kind of obstacle or unfavorable condition will be transformed into an aid and an advantage. Even I, the Demoness of the Rock, will become your devoted servant. Until then, you, the human being, will have a mind caught up in vexation. Your own mind will lack certainty, and your conclusions will be erroneous."[71] Milarepa is much impressed by this lecture. The two of them continue their religious dialogue for some time, and eventually the Demoness of the Rock becomes a true disciple of Milarepa, bringing with her into the fold a large, extended family of assorted dæmons.

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71 ༄༅། །ཁྱོད་ཅེ་གཅིག་བསམ་གཏན་སྒོམ་པའི་ཚེ། །བག་ཆགས་མཐུག་པས་རྒྱུ་བྱས་ཏེ། །རང་སེམས་འཁྲུལ་པའི་ཉེར་ལེན་གྱིས། །རྣམ་རྟོག་དགྲ་རུ་མ་ལངས་ན། །ང་བྲག་སྲིན་དགྲ་རུ་ཅི་ལ་ལྡང་། །ལར་བག་ཆགས་བདུད་འདི་སེམས་ལས་བྱུང་། །སེམས་ཀྱི་དེ་ཉིད་མ་ཤེས་ན། །ཁྱོད་སོང་ཞིག་བྱས་པས་ང་མི་འགྲོ། །རང་སེམས་སྟོང་པར་མ་རྟོགས་ན། །འདྲེ་ང་བས་མི་ཚད་གཞན་ཡང་ཡོད། །རང་སེམས་རང་གིས་ངོ་ཤེས་ན། །མི་མཐུན་རྐྱེན་རྣམས་གྲོགས་སུ་འཆར། །ང་བྲག་སྲིན་མོ་ཡང་འབངས་སུ་མཆི། །ལར་མི་ཁྱོད་ཀྱི་ཡིད་ལ་འཁྲུ་འཁྲིག་ཡོད། །ད་དུང་རང་སེམས་གཏན་ལ་ཕབ། །ད་དུང་འཁྲུལ་པའི་ཕུ་ཐག་ཆོད། །
GB, 232.

The Demoness of the Rock speaks of the, "Māra of unconscious propensities," which is manifested as dualistic, dichotomized thoughts (*vikalpa*). She tells Milarepa that her disruptive arrival on the scene was due to the dichotomizing thoughts (*vikalpa*) which were latent in his unconscious mind. In the context of the narrative, Milarepa is engaged in the practice of cultivating single-pointed meditative concentration (*śamatha*) in order to realize *śūnyatā* . The arising of any *vikalpa* is an obstacle to this meditation. That is, any conceptual thought process destroys the single pointed concentration on the object of meditative focus.

Milarepa, at this point in his life, has become an accomplished meditator. He has gained control over all of his conscious thought processes so that he can usually maintain the single-pointed focus of meditation for extended periods. However, the story here suggests, he has not eliminated all of the unconscious propensities (*vāsanā*, བག་ཆགས་) toward dualistic thinking. These are the *vikalpanāmāra* (རྣམ་པར་རྟོག་གི་བདུད་) which disturb his meditation.

Once a *vikalpanāmāra* arises, Māras who are living beings (*amānuṣamāra* མི་མ་ཡིན་པའི་བདུད་) may easily follow. In this episode, these include first the red man and the biack antelope. Then the Demoness of the Rock who first appears as a beautiful woman, and then as a vicious dog. She warns Milarepa that if he does not rid himself of his unconscious propensities toward dichotomizing thought every variety of dæmon will soon assail him.[72] However, if he does get rid of these internal obstacles, the external obstacles will all become his helpers. She and her associates do indeed become Milarepa's disciples. In the very end of Milarepa's story, when all of his accomplishments and disciples are eulogized, the Demoness of the Rock is given a place on honor.[73]

This motif of non-human beings preaching of the dangers of *vikalpa* and their connection with Māras occurs elsewhere in the GB. For example,

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[72]The sense in the text of multiple dæmonic forms, i.e., the red man, the black antelope, and the two aspects (woman and dog) of the dæmoness is suggested by this line which associates the proliferation of dæmons with the proliferation of *vikalpa*.

[73]Evans-Wentz and Dawa Samdup, *Tibet's Great Yogī, Milarepa* (Oxford University Press: London, 1928) 306.

in the final scenes of the GB, after Milarepa has passed away, the celestial beings (*ḍākinīs)* who guard his reliquary *(stūpa)* sing to Milarepa's disciples, advising them on the best method to continue their religious practice:

"Only when you cease clinging to the *self* and to phenomena as truly existent will all demons, Māras and obstacles will be eliminated."[74] This clinging to the self (*ātman*, བདག་) and to other phenomena (*vastu*, དངོས་པོ་) are the two fundamental forms of *vikalpa*. They are identified as the root cause of *saṃsāra*, and their elimination, by means of the wisdom which realizes *śūnyatā*, is the only way to ultimately defeat all Māras and attain liberation from the *saṃsāra*.[75] The *emptiness* spoken of here is the emptiness, or mere absence of true existence, in the *self* and in phenomena. By seeing these two as possessing true existence, there arise desire, anger, delusion, jealousy, greed, and every other form of *kleśa*.[76] The *ḍākinī's* words must be understood as asserting that Māras can be defeated only by eliminating the *vikalpa* which hold the *self* and phenomena to be truly existent.

In the chapter on the attack of the dæmoness/goddess Tseringma, Milarepa further articulates this salient principle. One night he is attacked by huge assemblage of horrific dæmons led by Tseringma and her four sisters. As they prepare to drink his blood, eat his flesh, and grind his bones to powder, etc., Milarepa attempts to fend them off with appeals to wrathful deities. Encouraged by what they perceive as his desperation, and annoyed by his attempt to call in reinforcements, the dæmons press their attack. Milarepa now fortifies himself by contemplating the ultimate nature of the dæmons and of all phenomena. His statement here is helpful for understanding this key aspect of Buddhist philosophy:

"Not only you dæmons (འདྲེ་), but every single phenomena in all the universe, seen or unseen, is nothing but a transformation of the mind. This

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[74] ། བདག་དང་དངོས་པོར་མི་འཛིན་ན། །འདྲེ་བདུད་བར་ཆད་སོད་པ་ཡིན།
GB, 859.

[75] Pabongka Rinpoche, *op. cit.*, 527; see also 535, 678.

[76] Ibid. This is the topic discussed at length in Chapter 22, pp. 672-706.

is what is taught consistently in all the *sūtras, tantras*, and *śāstras*."[77] Milarepa continues this statement with a description of the unborn, indestructible nature of the mind which cannot be harmed even by the combined efforts of millions of dæmons, nor improved by the combined miraculous blessings of all the Buddhas of the three times and ten directions. The body, however, is the object of dualistic clinging, a source of trouble and misery, is vulnerable to every danger, and is certain to be destroyed by death. Its only true value is as a vehicle for religious practice. Giving it as charity, as food for the deities and dæmons, is a great opportunity for the yogin to gather merit. Clinging to it produces only demerit and misery. Thinking in this manner, Milarepa sings a lengthy offering song in the gCod tradition asking the dæmons to enjoy his limbs, flesh and blood, etc., as their food and drink.[78]

Milarepa concludes that the arising of these dæmons is due to his own *vikalpa*. From beginingless time, through countless lifetimes, he had indulged in dualistic thoughts of subject/object, aggressor/victim, etc. The unconscious propensities left in his mind, which had not yet been purged by yogic practice, gave rise to *vikalpa*, whereby the dæmons now appear before his eyes. They, like all appearances in the phenomenal world, are without any true reality (i.e., are conventional truths [*saṃvṛti-satya*], not ultimate truths [*paramartha-satya*]), and have no power to harm the yogin who has no dualistic clinging, even to his own physical body.[79]

Buddhist traditions assert that these dæmons, like all phenomena (all existent things) are necessarily and simultaneously both illusory mental projections and objective or environmental realities.[80] From the viewpoint of ultimate truth they are illusory, while from the point of view of conventional truth, they are objectively real. Viewing them from the

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77 ཡང་འདི་ཁྲིད་པས་གཞན་པ་སྣང་ཞིང་སྲིད་པའི་ཆོས་ཐམས་ཅད་ཀྱང་སེམས་ཀྱི་རྣམ་འཕྲུལ་མ་གདོགས་པ་དོན་ལོགས་ན་མེད་པ་བཀའ་མདོ་རྒྱུད་བསྟན་བཅོས་ཐམས་ཅད་ནས་གསུངས། GB, 456.

78 GB, 456-458.

79 GB, 457-459.

80 This is consistent with Carl Jung's comments in Evans-Wentz, and Dawa Samdup, *Tibetan Book of the Dead* (Oxford University Press: London, 1927) xxxvii.

perspective of ultimate truth requires the attainment of the Path of Seeing (*darśanamārga*, མཐོང་ལམ) or higher. The integration of the two levels of truth occurs only with the attainment of Buddhahood. Phenomena are therefore understood as arising in dependence upon the perceiving consciousness.

Mahāyāna schools of Buddhist philosophy, the *Mādhyamika* and *Cittamātra*, reject even the possibility of phenomena truly existing in a manner which is separate and isolated from consciousness. The realization of *śūnyatā* entails the full comprehension of that. As noted in the previous chapter, Cittamātrins assert, "Objects external to a perceiving consciousness do not exist."[81] That is, "An object is not a different entity from the consciousness which perceives it because, like an image in a dream or a mirage in a desert, it is not an external object. Although an object is not a different entity from the consciousness which perceives it, this does not mean that it is a consciousness."[82] Followers of the *Mādhyamika*, "assert that all objects exist only through being designated by a thought consciousness, and do not exist by way of their own qualities or characteristics."[83]

A central theme of Indian and Tibetan Buddhism, not only of the Mahāyāna, is that all phenomena are fundamentally mental by nature. The opening line of the *Dhammapada* proclaims, "All phenomena are based upon mind, are dominated by mind and are produced by mind."[84] The Buddhist Path, therefore, entails a process of controlling and transforming the environment, including its pernicious or demonic aspects, primarily through controlling and transforming the mind itself.

The primacy of the mind is reflected in the area of Buddhist demonology, as exemplified here in the GB, by the identification of the

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81ཕྱི་དོན་ཁས་མི་ལེན་ཞིང་གཞན་དབང་བདེན་གྲུབ་ཏུ་འདོད་པའི་ནང་པའི་གྲུབ་མཐའ་སྨྲ་བའི་གང་ཟག་སེམས་ཙམ་པའི་མཚན་ཉིད་དོ། dKon-mchog-'Jigs-med dbang-po (1728-1791), *Grub pa'i mTha'i rNam-par bZhag pa Rin-po Che'i phreng ba* (Shes Rig Par Khang: Dharmsala, 1967) 40.

82Robert W. Clark, *The Two Truths in Buddhist Tenet Systems* (Unpublished M.A. Thesis: University of Virginia, 1983) 60.

83གཞི་གྲུབ་ན་རང་གི་མཚན་ཉིད་ཀྱིས་མ་གྲུབ་པས་ཁྱབ་པར་ཁས་ལེན་ཀྱི་གཞི་གྲུབ་ཚད་ལ་རྟོག་པས་བཏགས་ཙམ་གྱིས་གྲུབ་པ་ཁས་ལེན་པ dKon-mchog-'Jigs-med dbang-po, *op. cit.*, 67.

84"Manopubbaṅgamā dhammā manoseṭṭhā manomayā." Pāli Text of *Dhammapada*, ed. David J. Kalupahana (University Press of America: New York, 1986) 79.

most essential evil and pathological elements with the inner mind, not with external phenomena, or inherently evil beings. At the end of the GB, Milarepa lies dying from poison given him by a jealous cleric. Pretending not to know why Milarepa is sick, the cleric says that perhaps he is suffering from the assault of a demon. Milarepa replies that his illness is indeed caused by a demon, "The cause of this affliction is the demon (འགོང་པོ་ *vigraha)* *ātmagrāha*. This worst of all demons (*graha* གདོན་)[85] has possessed a certain living being."[86]

Milarepa is speaking here in the midst of a large gathering of well-wishers to the cleric who poisoned him. Protecting his assassin from the potential anger of the crowd, he says that, "a certain living being" has done this under the influence of the great demon of *ātmagrāha*. *Ātmagrāha* means clinging to the idea, concept, or apperception of an *ātman*, that is, it is, "the conceptual misapprehension of a truly existent self of either a person or a phenomenon."[87] As such, it is the root cause of bondage to *saṃsāra*, Māra's realm.[88] According to the *Daśabhūmika Sūtra*, "In this world, all misdeeds ever committed came from manifest clinging to a self [*ātmagrāha*]. Without manifest clinging to a self, these would not happen."[89] Having survived the onslaughts of innumerable non-human dæmons over the course of his long life, Milarepa finally succumbs to a human who is possessed by this psychological factor of *ātmagrāha*, the worst of all dæmons.

During his lengthy career, Milarepa converts many humans and non-human dæmons to Buddhism, just as he converts the demonic or pathological aspects of his own mind. It is only in completing the course of his religious path that he finally tames *ātmagrāha* in all of its gross and subtle aspects. Once this has been subdued, neither external nor internal dæmons

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85 These three terms, *vigraha*, *graha* and *ātmagrāha*, are not etymologically related in Tibetan (འགོང་པོ་ ; གདོན་ and བདག་འཛིན་).

86 སེམས་ཅན་གཅིག་གི་རྒྱུད་ལ་གདོན་ཆེ་ཤོས། བདག་འཛིན་གྱི་འགོང་པོ་གནོད་པའི་རྐྱེན་ GB, 832.

87 Tsepak Rigzin, *Tibetan-English Dictionary of Buddhist Terminology* (Library of Tibetan Works and Archives: Dharmsala, 1986) 207.

88 Pabongka Rinpoche, *op. cit.*, 527 (§ 307).

89 Ibid., 516.

can obstruct him. When the assassin/cleric criticizes Milarepa for being sick, Milarepa replies, "As a *yogi*, illnesses, dæmons and *karmic* defilements are my beautiful adornments."[90] Once he has transcended the great dæmon of *ātmagrāha*, the essential quality or function of all Māras, no lessor dæmon or obstacle can trouble him, whether mortal illness, vicious living beings, or his own *karmic* residues. Having passed eighty some years on earth, Milarepa contrives a performance of death, according to the GB, in order to arouse the religious efforts of living beings.[91] The text concludes with the statement that as a result of his Enlightened state, Milarepa now sheds his mortal limitations and goes forth to benefit infinite living beings in a manner as vast and limitless as all of cosmic space.[92]

The story of Milarepa is probably the most popular hagiography in the realm of Tibetan Buddhism. Its popularity and influence are related to the manner in which it combines major elements of Indian Mahāyāna and Tantrayāna with indigenous Tibetan belief systems. This is accomplished by means of a narrative which organizes and integrates these elements in a compelling human drama.

This drama contributes to an understanding of the significance of dæmons and Māras by presenting them in the context of psychopathology and evil. Milarepa struggles with various dæmons and evil human beings as well as his own psychopathology. The root of evil and the essence of psychopathology is identified as *ātmagrāha*, the fundamental illusion of a truly existent self. The patterns of thought which arise from *ātmagrāha* are characterized as *vikalpa*, and the actions which arise from it are understood as evil or dæmonic. Those who are dominated by *ātmagrāha*, whether humans or fierce mountain spirits, are characterized as dæmons and Māras.

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[90] ནད་དང་གདོན་དང་སྡིག་སྒྲིབ་རྣམས།། རྣལ་འབྱོར་ང་ཡི་རྒྱན་དུ་མཛེས། GB, 832.

[91] GB, 871. Although he has power over his life and death, Milarepa, like Śākyamuni Buddha, ends his mortal existence in order to demonstrate the principle of impermanence. Without an appreciation of impermanence and dread of death, it is difficult for ordinary persons to make diligent effort on the Buddhist Path. See: Pabongka Rinpoche, *op.cit.*, 329-361.

[92] GB, 871.

When they are converted through the elimination or attenuation of *ātmagrāha* and associated *vikalpas* and *kleśas,* these beings become identified with the Buddhist religion and are characterized as sources of virtue and refuge.

Chapter VII

Māra in Tibetan Buddhist Meditation

The Chuzang Lama's *Compendium of Demonology*[1]

In the canonical and oral traditions discussed in previous chapters, the essential meaning of Māra has consistently been found to be *that which stands opposed to the Buddhist Path.* The Buddhist Path (hereafter abbreviated as "Path") signifies the process of transcending the *saṃsāra,* which requires the defeat of Māras. In the previous chapter the fundamental nature of Māra was identified with *ātmagrāha,* the mental process of viewing the *self* and phenomena as being truly existent. The Chuzang Lama's *Compendium of Demonology* presents a functional view of what is implied in these views of Māra. He is concerned not only with identifying the essential nature of Māra, but with providing a practical guide for the Buddhist practitioner on how to recognize and overcome Māra in all of his manifold guises and manifestations.

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[1] The Chuzang Lama describes his *Compendium of Demonology* as an, "engramatic text for mental development (*bLo sbyong zin thun brjed tho,* ། བློ་སྦྱོང་ཟིན་ཐུན་བརྗེད་ཐོ) from the *bLa ma'i rnal 'byor dngos grub kun 'byung* (༄ བླ་མའི་རྣལ་འབྱོར། །དངོས་གྲུབ་ཀུན་འབྱུང་།) by the Chu-bzang bLama Ye-shes rGya-mtsho (ཡོངས་རྫོགས་བསྟན་པའི་མངའ་བདག་སྟག་བུ་ཡོངས་འཛིན་ཡེ་ཤེས་མཚན་ཅན་དཔལ་བཟང་པོ). From a wood block print from Drepung Loseling Library, Lhasa. Also published as part of *The Collected Works of Chu-bzaṅ Bla-ma Ye-śes-rgya-mtsho.* (Ngawang Gelek Demo: New Delhi, 1981). Reprinted from the original block at sMad Dra-Tshang of Sera Monastery, Lhasa. Lokesh Chandra mentions finding the *Sung Bum* (Collected Works) of sTag-bu Yongs-'dzin Yeshes in St. Petersburg at the Institut Vostokovedeniya (Catalog numbers: Bu. 2691-2741). Chandra does not give dates for sTag-bu Yongs-'dzin Yeshes, however, he does say that the polymath Gar-dbang Chos-kyi dbang-phyug of sTag-phu (sTag-bu Rinpochè) was a contemporary of the Seventh Dalai Lama. It seems likely that sTag-bu Yongs-'dzin Yeshes was the personal teacher (yongs-'dzin) of this sTag-bu (or sTag-phu) Rinpochè. See: Lokesh Chandra, *Materials for a History of Tibetan Literature* (Sata-Pitaka Series, vol. 28) (Rinsen: Kyoto, 1981) Part 1, 18, n. 2.

The Chuzang Lama Yeshe Gyatso was a contemporary of the Seventh Dalai Lama, Kelsang Gyatso (1708-1757) and was also known as sTag-bu Yongs-'dzin Yeshes as he was the personal teacher (*yongs-'dzin*) of the renown sTag-bu Lama.[2] He is called the Chuzang Lama after the name of his hermitage (*chu bzang* = excellent waters), near Lhasa. Although this hermitage was located closer to Sera than to Drepung, the Chuzang Lama was affiliated with Drepung Loseling and is one of their distinguished patriarchs.[3]

The text is described by the author as, "an engramatic text for mental development," (§32B.)[4] indicating that it is a practical manual for the Buddhist practitioner. It is part of a collection of short works all belonging to the category of *manuals for practice* (*blo sbyong* བློ་སྦྱོང་). By referring to it as an 'engramatic text' (*zin thun brjed tho* ཟིན་ཐུན་བརྗེད་ཐོ་), he indicates his wish that it be committed to memory or kept always in mind. This is emphasized in the introduction where the author states that this text should, " be like an amulet clutched to your heart." (§32B).

The author claims that this text is a comprehensive presentation of the Path which is authenticated by its origins in the Kadampa lineage.[5] He states that the text is distilled from, "the profound and heartfelt precepts of the Kadampa Lamas, who are the masters of the entirety of the [Buddha's]

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[2]According to the Ngawang Gelek Demo who edited and published a version of the present text, the Chuzang Lama Yeshe Gyatso (Chu-bZang Bla ma Ye-shes-rgya-mtsho) of Drepung Loseling, was a contemporary of the Seventh Dalai Lama, Kelsang Gyatso (*bsKal bZang rGya mTsho*, 1708-57). Telephone consultation (Charlottesville/Ann Arbor, 06/20/93).

[3]This according to my principle informant for the interpretation of this text, the Ven. Tokden Tulku, a senior professor at Drepung Loseling University, Karnataka. Consultations with the Ven. Tokden Tulku took place in Atlanta, GA and Charlottesville, VA in March and April of 1993. References to these consultations in this chapter will be abbreviated—**TK**.

[4](§32B) indicates folio number 32, side B of the *Compendium of Demonology*. All page references will be embedded in the text in this form.

[5]The Kadampa lineage was founded by Atiśa in the tenth century C.E., and was incorporated into the Gelukpa lineage founded by Tsongkhapa in the fifteenth century.

doctrine." (§32B). He continues in this vein by indicating that the precepts presented here will overcome all of the obstructions encountered in the Path until one attains the irreversible level of the first Bodhisattva stage (§32B). These types of claims are common in Tibetan religious texts and indicate the author's belief that he has covered, or at least outlined, the major points of the entire Path. The practitioner is left with the task of deepening the comprehension of these salient points and engaging in their practice.

The presentation in divided into two categories which the author calls *general Māras* and *particular Māras*. The first of these consists of the Four Māras. The descriptions of the first three of these, *viz.*, *Māra*s of the pathological mental states (*kleśas*); Māras of the psycho-physical elements (*skandhas*); and Māras of death, are very brief and are similar to those noted above.[6] The fourth, *devaputramāra*, is diverse in its character and receives a more extensive treatment. The presentation of the *particular Māras* occupies nine of the ten folios which comprise the text. It provides a more detailed view of the modes of appearance and functioning of the entities and qualities associated with Māra.

The first of the *general Māras* is *kleśamāra*, described as, "the erroneous notions which apprehend a *self* in what is selfless. This gives rise to the inconceivably subtle and gross varieties of the six or five [basic] pathological mental processes. It is through being completely ensnared in these pathological mental processes that living beings are led onto wrong paths and [Buddhist] practitioners are obstructed." (§32B). *Kleśamāra* is identified with the cognitive and affective disturbances arising from *ātmagrāha*, the fundamental misapprehension of a *self*. *Atmagrāha* leads to the production all of the *kleśas*, such as greed, hatred, ignorance, etc., which in turn subvert the Path and cause bondage to the *saṃsāra* .

This description of *kleśamāra* is a general statement of the psychological sense of the term Māra. Without reference to any external dæmons, the major functions of Māra, to obstruct the Path and to confine in

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[6]E.g., Chapter I above.

the *saṃsāra*, are both included in the *kleśamāra*. The other Māras described here are less fundamental. They may be viewed as the outgrowths or the upper part of the tree whose roots are the *kleśamāra*.

Skandhamāra is defined as, "that which creates obstacles to the Uncontaminated Path through the apprehension of a *self* in the five contaminated psycho-physical elements. This apprehension brings about the miseries of the three realms of saṃsāra inherent in rebirth which takes place through the taking up of the five contaminated, compulsively grasped psycho-physical elements." (§32B) Like the *kleśamāra*, the *skandhamāra* arises from the fundamental error of *ātmagrāha*. The emphasis here, however, is on the psycho-physical constituents of the individual rather than the purely psychological. The tendency in these descriptions is always toward redundancy and repetition, so that the categories often overlap significantly. Nevertheless, there is typically a divergence in emphasis. Here, the purely psychological *kleśamāra* blends into the *skandhamāra* which entails both psychological and physical aspects.

The *māranamāra* is associated with the temporary and destructible nature of the *skandhas*. It is defined as, "that which obstructs the Path by depriving sentient beings of their lives, in either a timely or an untimely manner, and thereby cause death which denies them the opportunity of following through with the completion of the threefold process of study, contemplation, and meditation." (§33A). Anything which causes death, whether directly or indirectly, would fall into this category. For example, *ātmagrāha* is an indirect *māranamāra* as it gives rise to *kleśas* which include the compulsive grasping of the *skandhas* which then must dissolve at death. A more direct *māranamāra* could be a deadly fire or poisonous snake.

The *devaputramāra* presented here is a miscellaneous category designed to include everything not included in the first three Māras. It is defined as, "beings such as dGa'-rab dBang-phyug (Kāmadeva), King of all Māras. The retinue of this class of Māras includes all kinds of beings. With regard to their activities, there are the five flower arrows which are

projected forth[7] from between the eyes of Māra the Evil One[8] and from his wives. These arrows are as follows, arrogance: the arrow of pride; lust: the arrow of infatuation; hatred/anger: the arrow of extreme confusion; stupor: the arrow of unconsciousness; and jealousy: the arrow of obsession." (§33A) This represents a transition in the text between conceptions of Māra as an evil living being and Māra as perverse behaviors and pathological mental functions. The text describes the way in which these functions, (pride, infatuation, etc.), function to obstruct the Path and promote saṃsāric involvement.

The boundary between Māras as living beings and Māras as psychopathologies is often crossed. The description of *devaputramāra* continues with a reference to the various demons and goblins who may function as Māras, "Furthermore, at the instigation of these Four Māras, various untoward sinister creatures (*bhūta, byung-po*) such as *nāgas* and *yakṣas* steal away the lives of persons who practice the Dharma [*i.e.*, the religion or doctrine of the Buddha], send disease to their bodies, and generate fear in them by doing such things as displaying hideous forms and producing various horrible sounds. Sometimes they even exhibit such things as the exalted form of the Buddha, ornamented with all of the signs and marks, giving rise to pride and conceit in the minds of (practitioners) and thereby obstructing their practice. As these Māras continually and perpetually afflict us, it is vital that we skillfully search them out and dispel them." (§33B) The author asserts that these demonic creatures are instigated in their mischief by the Four Māras. This probably refers principally to the psychopathological qualities of the *kleśas*, and perhaps to the urging of the Kāmadeva.

Having completed the discussion of the Four Māras under the heading of *general Māras*, the text proceeds with a exposition of the

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7See the essay entitled "Projection and Projectile" in Marie-Louise von Franz, *Projection and Re-collection in Jungian Psychology* (Open Court: London, 1985) 19-25.

8This is another term for dGa'-rab dBang-phyug, Lord of the *Paranirmitavaśavartin* Heaven and supreme deity of the phenomenal universe (*kāmaloka*).

particular Māras. These are all of the particular aspects of thought, emotion and behavior, as well as untoward environmental factors and evil beings, which obstruct the Path to Liberation and Buddhahood. They are divided into *outer, inner and secret Māras*.

Outer Māras are presented (§33B-§34B) by way of six categories wherein the Buddhist practitioner interacts with the social and material worlds. In each case *Māra* is something or someone that subverts the Path. There are the Māras which are (1) the practitioner's own attachments to friends and hatred of enemies, (2) Māras which are sinister creatures (*bhūta; byung-po),* as well as (3) friends and relatives who lead the practitioner to evil (*i.e.*, away from the Path), Māras of materialistic preoccupations arising from (4) good worldly fortune, as well as from (5) deprivation, and (6) Māras associated with preoccupations with helping professions such as teaching. The description of each of these focuses on how involvement in the outer world can function to obstruct progress on the Path.

Inner Māras are presented (§34B-§35A) by way of six categories wherein the Buddhist practitioner is obstructed from within the psychological realm of mental processes. These are presented in (§34B) as: (1) *Atmagrāha,* which the author calls, "the great Māra," out of which, "arise the processes of cause and effect which produce all the miseries of the saṃsāra and the evil migrations;"[9] (2) *Kleśas,* which are called, "the Māra of inexhaustible poison;" Māras associated with (3) *vikalpa;* (4) laziness; (5) doubt/hesitation; and (6) the error of dualistic thinking. Each of these is explained and illustrated. Again repetition and redundancy is employed. This is done apparently to emphasize these central aspects of Māra, some of which were already discussed under the topic of *kleśamāra* in (§32B).

The six secret Māras (§35A—§36A) include the Māras of (1) overvaluing one's own opinions; (2) pride arising from clear realizations; (3) speaking carelessly of religious concerns; (4) hopes and false conceits regarding religious experience; (5) loosing oneself in focused meditation

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[9]The evil migrations are the lower three of the six realms, *viz.*, the realms of animals, *pretas*, and hell.

and thereby avoiding the work of critical analysis; and (6) loosing oneself in compassionate activities before gaining inner powers of stability and clarity which are requisite to truly benefiting others.

The threefold division into outer, inner and secret Māras is presented differently by Ven. Kuncho Samden of Lama Yuru, Ladakh.[10] He understands the outer Māras to be living beings such as the various ogres and goblins (*gdon; dre, byung-po, etc.)* of the Tibetan pandemonium, the inner Māras are the *kleśas*, and the secret Māras are the various types of blockages, short-circuits, and dysfunctions in the channels, winds, and essential fluids within the practitioner's body which are employed in Tantric yoga. As noted above, the Chuzang Lama does include the ogres and goblins within the outer Māras, and the *kleśas* within the inner Māras. However, his secret Māras are different from the dysfunctions of Tantric yoga. The latter are presented in the last section of the text (from §39A). The only sense in which the present Māras (§35A) are secret seems to be that they are subtle, rather than overt and obvious. They are psychological states that may overtake a serious practitioner in the course of sincere practice.

The next section (§35B—§36A) is similar to the secret Māras in that it pertains to obstacles encountered in sincere practice. Here the text describes Māras which arise in association with the practice of the six *pāramitas*.[11] These may be interpreted as: (1) contrived generosity which subverts one's meditation practice; (2) compulsively strict practices of morality and austerities which subvert meditation; (3) excessive patience which, in putting up with too much abuse, endangers one's own life; (4) intemperate virtuous effort which exhaust one's reserves of physical and emotional strength; (5) self-satisfied practice of meditative concentration which causes

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[10]Consultation, Washington, D.C., 1990.

[11]The six *pāramitas*, (*ṣaḍpāramita, phar rol tu phyin pa drug)* = six basic categories of *Mahāyāna* practice leading to Liberation and Buddhahood. *1. dhāna, sbyin pa* = generosity; *2. śīla, tshul khrims* = morality; *3. kṣānti, bzod pa* = patience/forbearance; *4. vīrya, brtson 'grus* = virtuous effort; *5. dhyāna, bsam gtan* = meditative concentration; *6. prajñā, shes rab* = wisdom

one to lose interest in developing the cognitive functions which are indispensable for the attainment of Liberation; and (6) the increase in *kleśas* which results from the cultivation of wisdom motivated by pride or vanity.

The author states that the only way to avoid these kinds of Māras is to practice diligently under the direct guidance of a skilled Lama. These are subtle Māras which can easily afflict the inexperienced practitioner. The skilled Lama, analyzing the practice from the outside, can see these Māras as they begin to arise, and help the practitioner to dispel them before they cause great damage. He concludes with a general definition of Māras: "In brief, all that harms the mental continuum of a practitioner and that does not contribute to Liberation should by known as a Māra and should be dispelled." (§36A) These two statements follow each other as if to indicate that the individual practitioner must rely upon a skilled Lama in order to dispel these Māras as he/she is not in a position to recognize the subtle influences which harm the mind and obstruct effective progress on the Path.

Section §36A continues the theme of Māras as dysfunctions in the practice of the Path. The author employs the mythically charged term Māra to emphasize the pernicious nature of specific errors in practice. He extends this use of mythic terminology by using a phrase which suggests demonic possession to indicate loss of functionality in religious practice. This is presented in a list of twenty four causes of practitioners becoming possessed by Māras (*bdud.'jug pa' rgyu*). For example, the first is: "Not engaging in enthusiastic effort on the Path is a cause of becoming possessed by Māras." (§36A) Other causes of this kind of possession include general topics already covered but now repeated in this form. For instance, (3) too many *kleśas* and (4) too many *vikalpas* are both given as causes of becoming possessed by Māras, as is (6) the lack of guidance by a true Lama. Other causes include specific technical problems encountered in yogic practice, such as (15) a beginner preferring to living alone in a solitary place and (16) living nearby a market place of a large community. Other items recall basic ethical precepts such as (10) too much attachment to sexual intercourse and (11) too much craving for meat and alcohol. Common sense precepts are

presented by way of other causes of possession such as (13) having few ideas and no desire to improve, and (23) becoming depressed and unhappy because of a little misfortune.

Next are twenty five "activities in the domain of Māras." (§36B) Here the author gives precepts for practice ranging from avoidance of (1) reliance upon an unqualified Lama and (21) delight in the Eight Worldly Dharmas, to activities proscribed for the serious practitioner, such as (11) doing such things as saying mantras,[12] providing medical treatment and engaging in manual labor in order to earn a living and (12) trading and farming by a Dharma practitioner.

Having thus far provided a great deal of ethical and religious teaching in which the concept of Māra is predominantly allegorical, the text now shifts to language presenting Māra as a sinister presence that is immanent and autonomous. (§36B-—§37B) The phase employed here is, "signs of being cursed by Maras" (*bdud kyis byin gyis rlabs pa' rtags*). There are twenty six shared signs (*thun mong ba'i rtags*)[13] and one very long, complex unshared sign (*thun mong ma yin pa'i rtags*) By *shared* and *unshared* the author seems to be suggesting that the former are common to ordinary persons as well as adepts. The latter may be assumed to be the exclusive province of advanced practitioners.[14]

The twenty six shared signs include a variety of untoward events, illnesses and omens which, if they arise in association with practice of the Path, are said to be signs of being cursed by Māras. For example, "2) If, without any contributing conditions, the vitality of your bodily constituents

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[12]The recitation of mantras is vital to Tantric practices. However, reciting mantras is harmful to the cultivation of a practice such as *śamatha* if it is used as a diversion. Mantras associated with worldly *devas* and dæmons may be turned to evil purposes such as black magic.

[13] There are twenty six or twenty seven shared signs, depending on how they are counted. The author claims twenty six, but I find twenty seven.

[14]The description of the unshared sign (§37B) specifies that it occurs to the beginner. However, this appears to indicate a beginning practitioner of a very advanced level of practice where great powers are attained.

becomes exhausted and you lose your one-pointed concentration, it is a sign of being cursed by Māras. 3) If many unwanted conditions such as sickness suddenly arise, it is a sign of being cursed by Māras." (§36B) Other signs refer to becoming distracted from, or disinterested in, the Path for a variety of reasons, such as becoming suicidal, depressed, angry, concupiscent, etc. Many of these are described in detail. They present a range of exigencies which may arise in the practice the Path while living with the complexities of the world.

The suggestion that these many problems arise from the involvement of an autonomous evil force (i.e., a Māra) brings a wide variety of human problems, environmental as well as psychological, into a context of religious meaning. Suicidal thoughts, depression, loss of memory, physical illness, self-destructive behaviors, feelings of aversion or disgust for the sacred Dharma, engaging in various perversions, obsessions with worldly pleasures, addictions to unwholesome substances or activities, and various fears and terrors are described as being among the shared signs of being cursed by Māras. Many of these, in some form and to some extent, are faced by all human beings. The psychological ability to handle them, or recover from them, depends largely on their context of meaning. If they are viewed as inescapable expressions of some insensate mechanism of an impersonal fate or an uncaring cosmic principle it is difficult to generate the motivation to oppose them. Worse, they may be perceived as the deserved consequences of some inherent and irreversible flaw. Such resignation to personal problems amounts to surrender of any hope or efforts at remediation.

The Chuzang Lama prefers to characterize these problems as the result of sinister interventions by Maras who seek to subvert any progress towards the peace and bliss of Liberation and Buddhahood. Opposition to universal human problems now becomes a heroic struggle against cosmic evil in which one stands shoulder to shoulder with Śākyamuni and the entire Buddhist pantheon. This principle characterizes this entire text, wherein various aspects of Buddhist practice are presented as methods for overcoming Māra.

However, the figure of Māra is not simply a device employed by the author to hide a lack of knowledge of what really creates these problems. The vision of Māra presented in this text provides a comprehensive picture of psychopathology and evil which integrates the subtleties of doctrine with the myth and ritual of the Buddhist tradition. The Buddhist conception of this triad is known as the *three media (sgo gsum)*. Doctrine corresponds to the media of cognition (*manas, yid*), myth to the media of language (*vāc, ngag*) and ritual to the media of physicality (*vigraha* or *kāya, lus*). The integration of the three media is emphasized and the boundaries between them are characteristically vague. Yogic practices, meditations, and engagement in the *pāramitas*, for instance, are based upon rigorous doctrinal formulations and at the same time are ritual performances of the ancient myths of Buddhism. This is exemplified in the presentation here of various aspects of Māra.

The twenty seven shared signs of being cursed by Māra are followed by the one non-shared sign. (§37B—§38A) The non-shared sign involves practitioners who are unaccustomed to the magical manifestations and great powers encountered upon reaching an advanced level of practice. Here the author crosses the line into mythology as generally understood in the West.[15] However, there is no indication of any such shift in the author's mode of presentation. Here he describes such things as the practitioner directly encountering the personal gods of Buddhist *Tantra (yidams)*, Bodhisattvas and Buddhas, as well as being worshipped by the daughters of *devas* and *nāgas* or confronting frightful *rakṣas*, etc. These 'mythic' elements are mentioned quite incidentally here, as common occurrences for anyone who has attained higher levels of the Path. The point of their discussion here is to caution the practitioner against the pride and arrogance, etc. which could overtake the beginner who first encounters such phenomena,

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[15]For example, myth is, "in its usual sense, traditional stories concerning supernatural events and gods." *Columbia Viking Desk Encyclopedia*, (Columbia University: New York, 1964) 1234.

even though he/she has already overcome all pride and arrogance, etc. which arises in relationship to ordinary things.

The remainder of the text (§38A—§42B) is taken up in the presentation of the methods and strategies for dispelling Māras. The presentation is sixfold: dispelling Māras by means of (1) one-pointed concentration on the ultimate truth; (2) generating loving kindness, compassion and the Bodhisattva attitude (*Bodhicitta*); (3) devotion and *mantras*; (4) generating merit through rituals and public works, etc.; (5) steadfast faith in the Lama and the Three Jewels;[16] and (6) refining the mind through yogic practice. These six categories are the great themes of Buddhism. The dispelling of Māras stands for the overcoming of obstacles on the Path so that by engaging effectively in the practices outlined in these six categories the entire Path to Buddhahood is traversed. This is indicated by the profusion of obstacles which range from the banal problems of ordinary worldly life to the sublime complications encountered on the threshold of Buddhahood.[17]

There is an implied hierarchy in these categories of techniques for dispelling Māras. The first is clearly the most powerful, the most difficult to practice, and the only one ultimately able to defeat all Māras. The others, in themselves, are sufficient only to keep Māras at bay. They are provisional techniques necessary at various stages of the Path. Some also would be appropriate for ordinary people who need to deal with ordinary dæmons. The first technique, though ultimately the most powerful, is itself dependent upon many, if not all, of the others. To generate a realization of ultimate truth which removes all *vikalpas*, it is necessary, according to common *Mahāyāna* understanding, to have generated compassion and *Bodhicitta*, to

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[16]The Three Jewels are the Buddha, Dharma (the entirety of the Buddha's teachings, both verbally expressed and mentally realized), and Sangha (the congregation of the Buddha's advanced or Enlightened followers).

[17]Māras dealt with in this section (§38B) range from those associated with ordinary human contingencies such as attachment to friends and disdain for enemies to the onslaught of the divine Māra's armies on the eve of Buddhahood.

have deep devotion, to have great merit, steadfast faith, and a mind refined by yogic practices including advanced meditative attainment.[18]

Dispelling Māras by means of one-pointed concentration on the ultimate truth resolves all instances of obstruction into three aspects: the *self* who is obstructed by the obstacle, the Māra who creates or places the obstacle, and the obstacle itself. These are reduced to their most essential nature, which is *vikalpa*. All three are only *vikalpas*, and therefore lack any "inherent reality and are utterly vacuous." (§38A) All Māras are devoid of true substance and are illusory. They are joined in this status, however, by all other phenomena in the universe, including the illusory *self* which is obstructed.

This is one of the principle points of divergence between Buddhist and Western psychological perspectives. The latter generally asserts that phenomena included under the rubric of demons (or dæmons) are illusory or mentally created. However, the *self* which is obstructed, and a great variety of obstacles, are assumed to be substantially real. This leaves the psychologist with the task of denying or negating the objective reality of the demon while reifying the *self* and the obstacle. The reification of the *self* has already been mentioned under the heading of *ātmagrāha*, the greatest of demons. The realization of the true nature of these phenomena, that is, their vacuity, is the ultimate antidote for all obstacles and demons. It is also the ultimate realization attained on the Path. The text therefore offers the remaining five categories of strategies for dispelling Māras.

The second category involves the generation of loving kindness, compassion and the Bodhisattva attitude (*Bodhicitta*). This technique makes use of the *vikalpa* which reify Māras. Having conceived of Māras and others as real, they become the objects of loving and compassionate concern. Ordinary harmful beings will abandon their harmful activities and Māras

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[18]For a brief explanation of some of these elements of the *Mahāyāna* and *Vajrayāna* Path, see: H.H. Tenzin Gyatsho, the XIVth Dalai Lama of Tibet, *Legs bshad bLo gsar Mig'byed*,
— Tibetan Edition: (Shesrig Parkhang: Dharmsala, 1963);
— English Edition: *The Opening of the Wisdom Eye* (Social Science Association Press of Thailand: Bangkok, 1968) 112-119.

will lose their harmful thoughts and harmful powers. They will become "thoroughly embarrassed and will return from whence they came."(§38B). The texts states that it was this strategy which the Buddha Śākyamuni employed to defeat the hordes of Māras on the eve of his Enlightenment. The actual attainment of highest Enlightenment entailed the defeat of the Māras of the *vikalpas* associated with *ātmagrāha*.[19]

The third technique involves the use of devotion to establish and maintain a connection with the Lama and the Three Jewels and *mantras* to keep oneself within the protective *maṇḍala* of the deity. These connections, the text claims, will deprive Māras of the ability to harm or obstruct. The practitioner is given techniques associated with both *Sūtra* and *Tantra* practices, devotion for the former and *mantras* for the latter. These techniques might suggest some type of superstition or magical thinking. However, the author insists that the mechanism involved here is dependent arising (*pratītyasamutpāda, rten cing 'brel-bar 'byung-ba*). This may be understood, in brief, as the web or matrix of interconnections which are said to exist between all phenomena in the universe such that nothing whatsoever exists in and of itself and everything is connected to and depends upon something else for its existence, its form and its transformation. Given this universal interconnectedness, the strong connection to the Lama, the Three Jewels and the Tantric deity is considered a potent means of dispelling Maras.[20]

The fourth strategy involves the use of merit-producing activities as protection against Māras. In consultations with Lamas regarding techniques for dealing with the array of Māras and dæmons of the Tibetan and Indian Buddhist pandemoniums, by far the most common response concerns the accumulation of merit. Geshe Gajam Khenrab states that if one has a great

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[19]Note that this same hierarchy of techniques is followed by Milarepa in his defeat of Vinayaka. After the loving kindness/compassion strategy fails, Milarepa successfully defeats the dæmon through generating a realization of ultimate voidness. See Chapter VI above.

[20]Milarepa used both devotion to his Lama and *mantras* to dispel dæmons. Again, with the powerful Māra-like beings such as Vināyaka, this was insufficient. (Ibid.).

deal of merit, dæmons are unable to cause harm. However, when an individual is low on merit, dæmons will begin to appear and cause mischief.[21] Unlike many of these other techniques for dispelling Māras, the accumulation of merit is not just for the advanced adept, but is open to all. The text provides a number of activities commonly associated with the production of merit. These include rituals such as worship of the Three Jewels and fire ceremonies *(pūjas)*; copying and reading sacred texts, making sacred images and *stūpas*, and supporting the Sangha. Also recommended are public works such as repairing narrow paths along precipices, etc. Merit production such as this appears to be universal in the Buddhist societies of South Asia.

The fifth category of techniques is referred to as, "steadfast faith in the Lama and the Three Jewels."(§39A) This faith is associated with an acceptance of basic metaphysical views of Buddhism such as those that describe the nature of *saṃsāra*. The doctrine of *saṃsāra* asserts the rarity and difficulty of obtaining the fully endowed human life necessary for progress on the Path. It entails the impermanence of all composite phenomena such as this human life. It describes the terrors of the hells and other unfortunate rebirths which may be taken when the human life is lost. It involves the processes of karma whereby these unfortunate rebirths are obtained through pathological mental processes *(kleśas)* arising from *vikalpas* and through associated evil actions. The pathological mental process and the evil actions are identified as Māras which must be dispelled.

Accepting this view of *saṃsāra* and contemplating it's implications, the practitioner, according to the text, seeks a secure refuge from these Māras and this sinister process of saṃsāric existence. This leads to an appreciation of the unique ability of the Buddha, and his regent, the Lama, to aid those who wish to follow his Path out of saṃsāric misery. This appreciation engenders steadfast faith and a strength of mind that opposes samsaric entanglements and is proof against these Māras. This faith would make the practitioner favorably disposed toward the teachings and

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[21]Consultation, Charlottesville, January 1992.

practices of all of the other recommended strategies for dispelling Māras and would particularly induce devotion such as that recommended in the third category above.

The sixth category of techniques for dispelling Māras focuses on refining the mind through yogic practice. This is the final and longest section of the text. The author gives a detailed presentation of yogic and ritual practices to dispel Māras. These involve the processes and ancillary practices associated with meditation. Meditation is the process of gaining a high degree of mastery over the cognitive and affective functions of the mind, and then using this mastery to root out all of the Māras up to and including the great Māra, *ātmagrāha.* Without the complete mastery of mental functions, these Māras can never be dispelled. Like viruses attacking the immune system, they subvert the mind from the inside, and distort perception, thought and behavior, so that one becomes vulnerable to the assault of every other internal and external Māra.

Ātmagrāha is the fundamental error which views the apparent dichotomy between subject and object as being ultimately real. The subject is held to be a truly existent 'I' or '*self*' and the objects to be truly existent phenomena. Once this dichotomy is established, the great Māra has taken control of the inner mechanisms of thought and emotion. Now friend and enemy arise along with attachment and aversion, pride, jealousy, doubt, and every type of delusion, pathology and evil. The thoughts and feelings which arise in response to *ātmagrāha* are *vikalpas.* The proliferation of *vikalpas* is known as *prapañca* (Pāli, *papañca;* Tibetan, *spros pa). Prapañca* are the patterns of cognitive error and affective disturbance which constitute the fabric of saṃsāric existence.

Dispelling Māras by way of yogic meditation, according to the text, involves maintaining continual, uninterrupted scrutiny of one's own mental processes at all times, standing, sitting, lying, moving, etc. This scrutiny is defined by the terms 'recollection' (*smṛti*) and 'internal vigilance' (*saṃprajanya*). *Smṛti* is the mental function which maintains awareness of the context of the yogic practice. It locates the practitioner and the practice within the Buddhist mythical framework and recollects the priorities of

thought and behavior which allow progress within that framework. As the practice changes focus from, for example, the cultivation of loving kindness to the development of compassion, *smṛti* allows for the transition to take place to the new topic without the loss of awareness of the former topic. Once focused on the new topic, *saṃprajanya* watches over the mind to assure that it remains focused, and sound an internal alarm if the focus is lost. If this occurs, *smṛti* then functions to recollect the topic and its dynamic context of meaning. There is an alternation of focus whereby attention is focused upon the object of meditation for a time and then quickly shifted to the supervisory function of *saṃprajanya* to make sure the mind is working diligently on its task. It must immediately shift back to the object so that the continuity of focus is not lost.

According to the text, if this process is successful, "then no inner or outer Māra whatsoever will find the slightest opportunity to harm you." (§39A) However, its ultimate success depends upon being completely free of the *kleśas* and the *eight worldly dharmas (aṣṭalokadharma)*,[22] as well as possessing a heart filled with loving kindness, compassion and *Bodhicitta*, comprehending *śūnyatā*, and having a pure and faultless mental continuum. (§39A) These, of course, are exactly what is cultivated in the various Buddhist meditations. Expressed differently, these elements, the *kleśas*, the *eight worldly dharmas*, the lack of compassion, the lack of comprehension of *śūnyatā*, etc., are some of the Māras that obstruct meditation and, in general, cause all of the miseries of the *saṃsāra*.

Perfect meditation dispells all Maras. However, only the fully Enlightened Buddha has a perfect meditation practice. Others must struggle to overcome imperfections. These imperfections are identified as various Māras. The final sections of the text (§39A-42A) focus on methods of

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[22]The *eight worldly dharmas* are: 1. gain (*lābha, rnyed-pa*); 2. loss (*alābha, mi rnyed-pa*); 3. pleasure (*sukha, bde-ba*); 4. misery (*duḥkha, mi bde-ba*); 5. praise (*praśaṃsā, bstod-pa*); 6. humiliation (*nindā, smad-pa*); 7. fame (*yaśa, snyan grags*); 8. infamy (*ayaśa, snyan grags dang mi ldan-pa*). These are discussed in Chapter VI.

dispelling these Māras and overcoming the the associated imperfections encountered in meditation practice.

The avoidance of *vikalpa* as the means to defeat Māras is described in a manner which establishes the relationship between the two similar to that seen in the dialogue between Milarepa and the Demoness of the Rock:[23] "So it can be seen, for example, that just as when you possess no riches, thieves will not come, and when you carry no merchandise robbers will not come, likewise when you have no *vikalpas*, Māras will not intrude." (§39A). *Vikalpas* themselves are internal or psychological Māras. Their presence attracts or engenders vulnerability to every other type of Māra. The complete absence of *vikalpas* is found only in the temporary states of the highest levels of meditation and in the fully Enlightened Buddha. The immediate purpose of these statements in the text is to exhort efforts toward the attenuation of *vikalpas* through the practice of meditation.

The close connection between inner Māras (*vikalpas*, etc.) and outer Māras (demonic living beings, etc.) is a corollary of the lack of any inherent or ultimate dichotomy between subject and object, between the inner psychological world and the outer phenomenal world. Māras are not destroyed by the Buddhas of the past, present and future. (§39B) They are not ultimately different from the Enlightened mind of the Buddha which encompasses all phenomena. The text suggests that practitioners, from the begining, seek not the destruction of Māras but their transformation. Māras and obstacles of all kinds are understood as opportunities for practice, as, "exhorters to enthusiastic effort" who provide, "the conditions which augment and nurture [the yogin's] experience." (§39B) Without Māras to overcome, the mind would be complacent and never develop. In the process of meditation Māras are transformed through a developing awareness of their lack of inherent separateness from the perceiving mind. In this way all Māras are integrated into consciousness and lose their ability to obstruct.

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[23]See: Chapter VI.

To this end meditation proceeds by way of overcoming the various difficulties which interfere with its actual practice. The text provides a list of twelve such difficulties and concludes with a discussion of the first five of these.[24] The first consists of three types of techniques for dispelling the dullness, lethargy or drowsiness (*laya, nimagna, bying wa*) which interfere with meditation. Of these, the first is purely cognitive. It entails a realization of the voidness of all factors which engender dullness. This, of course, presumes a high degree of cognitive attainment on the Path. Other techniques for more ordinary meditators are offered. These include visualizing and praying to one's Lama to dispel dullness, and several other more exotic visualizations. The latter include visualizing one's mind, in the form of the letter 'A' (ཨ), being projected up into the firmament. Another visualization places oneself on a seat at the top of a high pole swaying in the wind. These are practical methods useful for anyone who has trouble maintaining alertness while meditating.

Next is the problem of dullness caused by external, autonomous dæmons (*bgegs*). This is managed by offering the dæmons ritual cakes (*tormas*) as bribes, and by appeals to Buddhas, Lamas and/or tutilary deities (*yidams*). The mention of these dæmons in this manner and in this context reflects that they are part of the natural environment and, like mosquitoes or annoying neighbors, are to be handled by direct and practical methods. Other remedies for dullness include modifications in diet and behavior such as abandoning rich foods, wearing lighter clothing, going for walks, meditating for briefer sessions, etc.

Excitement is an uncontrolled flow of thoughts and feelings which distracts from the focus of meditation. This alternates with dullness as an extreme to be avoided in favor of a state of mind which is stable, calm and alert. Excitement is addressed first by cognitive means which understand the *vikalpas* which produce excitement to be void, rootless, and

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[24]The reader is referred by the author to his monograph entitled "*The Stages of Discerning the Vital Winds*" for a discussion of the remaining seven topics. These concern esoteric difficulties encountered in the practice of Tantric meditations. (§42A).

undifferentiated from the nature of the mind itself. If one's realizing of *śūnyatā* is sufficient, this will eliminate excitement. If it is not sufficient then the yogin is to employ visualizations and prayers. The visualizations include expelling one's mind, in the form of a black liquid, out one's anus and down into the earth. Dæmons may also be the underlying cause of excitement, and, as before, must be addressed. Diet and behavior may lead to excitement and prescriptions for their modification are provided. Rich foods are recommended here, as is massage with warm oil. Other recommendations include staying in a dark, warm dwelling, avoiding crowds of people and keeping the gaze nearby and downward. All of these suggestions are beneficial for anyone in a nervous, agitated condition.

The next topic addresses the problem of the scattering (*vikīraṇa, 'thor wa*) of the functions and energies of the physical, mental and vital aspects of the practitioner. These are subtle Māras (*i.e.*, difficulties) which are likely to arise in the specific context of rigorous meditation practice. Physical scattering involves sensations of physical disassociation whereby the meditator experiences multiple bodies, one arising after another, rather than the usual sense of having only one body. This is addressed by techniques of refocusing and stabilizing the awareness. If this fails then cognitive means are employed to realize the vacuity of these sensations.

Mental scattering involves an intensive assault by *vikalpas* which scatters the attention so that mental focus is impossible. This is similar to the problem of excitement. It is addressed by the devotional means of praying to the Lama for assistance; by the cognitive means of realizing the vacuity of the *vikalpas* or by analyzing each *vikalpa* as it arises; by physical means such as consuming rich foods and being massaged; and by means of an elaborate visualization which incorporates the entire universe into one's own body, dissolves this visualization into one's inner mind, and finally merges that into the vastness of infinite space.

Scattering of the vital winds (*vāyu, rlung*) involves disturbances in the internal psycho-physical energies. These are controlled and manipulated in Tantric meditations. The text provides some rather exotic techniques for the restoration of the proper function of these winds through the manipulation

of various mental and physical elements. An understanding of this section entails further study of specific Tantric esoterica beyond the scope of the present dissertation. This is also the case with the final two topics, *viz.*, suppression of combustion and reviving from unconsciousness. All of these topics involve specific problems in Tantric meditations and a variety of practical techniques for addressing them.

The Chuzang Lama's *Compendium of Demonology* concludes with these discussions of the obstacles to the Tantric aspects of the Path. In this way his presentation of Māras ranges from the basic and general principles of Māra common to all Indian and Tibetan Buddhism, such as the Four Māras, to the esoteric considerations of Tantric Buddhism. The text includes practical advice appropriate to any meditation practice, Buddhist or non-Buddhist. It includes techniques appropriate even to ordinary persons not concerned with religious practice, such as how to dispel drowsiness and nervous, agitated conditions. It addresses universal ethical issues such as the problems of evil friends, jealousy, anger, obsessions and addictions. However, the principle concern is always on the manner in which these Māras obstruct progress on the Path.

The text ranges not only through the various phases of Buddhist practice, but through the manifestations of Māra from the most essential, *ātmagrāha*, to the most particular problems of everyday meditation practice, and from the Lord of the highest heaven to mischievous local demons. The topic of Māra is surveyed in a fairly comprehensive manner to facilitate practitioner's efforts to identify and dispel any Māra that obstructs religious accomplishment. The text is meant as a manual for practice, but serves as an excellent window to view the motif of Māra in all its variety within the context of Tibetan Buddhism.

(See Appendix III for a translation of The Chuzang Lama's *Compendium of Demonology*.)

Chapter VIII

Conclusion

Māra, the great demon of Buddhism, is known as the *saṃsāra guru.* The term *saṃsāra guru* identifies Māra as the opponent of the Buddha, who may be called the *nirvāṇa guru.* Buddha teaches the Path to *nirvāṇa* and facilitates progress on that Path. He opposes everything which does not lead to *nirvāṇa* and Buddhahood. Māra teaches and facilitates the paths of *saṃsāra* and opposes everything which leads to its transcendence.

The dissertation has surveyed some of the mythological and doctrinal presentations of Māra, the *saṃsāra guru,* in the canons and commentaries of the Pāli, Sanskrit and Tibetan Buddhist traditions. The contribution of the dissertation is the analysis of significant issues which have not been adequately examined in previous studies. These are issues associated with the figure of Māra as the paradigm of psychopathology and evil, and include the metaphysical assumptions underlying the myths and doctrines concerning Māra; the conceptions of psychopathology and evil presented in these myths and doctrines; the relationship between Buddhist and Western psychological views of psychopathology and evil; the relationship between Māras and other dæmons; and the means of exorcising dæmons, redeeming evil and curing psychopathology. Differences in style and emphasis have been found in the various materials surveyed. However, there is substantial agreement and consistency in regard to principle aspects of these issues.[1] These may be summarized as follows.

The metaphysical assumptions of Buddhism underlying the mythical and doctrinal presentations of Māra revolve around the conception of

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[1]The *Vimalakīrtinirdeśa Sūtra* presents some notable variations on these themes, e.g., Māra as a Bodhisattva rather than an evil dæmon. Such variations are associated with polemics aimed at building up the *Mahāyāna* at the expense of the *Hīnayāna,* and do not contradict the fundamental assumptions described here. See the discussion of the *Vimalakīrtinirdeśa Sūtra* presented above in Chapter IV.

saṃsāra. The *saṃsāra* is the phenomenal universe. It is assumed to be structured by the principle of causality known as karma. *Karma* operates in conjunction with pathological mental states known as *kleśas* (greed, hatred, delusion, etc.). The operation of karma and *kleśas* is assumed to generate the entire cosmos and the infinite rounds of birth and death of all the beings therein. The *saṃsāra* entails this process of birth and death and is assumed to be inherently evil. It is evil in that it is inexorably miserable, with true happiness in the *saṃsāra* only a tantalizing illusion.

The transcendence of the *saṃsāra* is the *raison d'être* of Buddhism. The obstacles to this transcendence are identified with the figure of Māra. When these obstacles are external to the individual, they may be identified as *evil* and associated with *amānuṣamāra*. These are the Māras and Māra-like beings who obstruct the practitioner of the Buddhist Path. When obstacles are within the individual's own mind, they may be identified as psychopathology and associated with *vikalpanamāra*. *Vikalpanamāras* arise from conceptual thought processes (*vikalpa*) which erroneously assume the existence of a permanent, substantially existent, or truly existent self. This type of clinging to a self is called *ātmagrāha*. *Atmagrāha* is asserted as the fundamental cognitive error which gives rise to *patterns of delusory mental activity* (*prapañca*) and to the associated pathological mental states (*kleśa*). *Kleśas* motivate activities (karma) which ensnare the individual in a web of cause and effect which entails continual birth and death in the *saṃsāra* with all of its inexorable miseries.

The Māras who are living beings engage in obstructing practitioners of the Path. They are themselves beset by the inner dæmons of karma and *kleśas*. However, mythological presentations of these beings emphasize their power to deceive and entrap the Buddhist practitioner. In this role they are predominately identified with attractive and seductive aspects of the *saṃsāra*. The myth of Māra as Lord of the *Paranirmitavaśavartin* demonstrates an essential quality of evil as defined in Buddhism. Traditional descriptions of the cosmos present detailed and graphic images of the six realms of existence. Each of the eighteen realms of hell receive extensive treatment in many texts which describe such things as the types of torture

and the causes that occasion them. The realms of miserable ghosts (*pretas*), animals, humans and *asuras* are likewise detailed. The myths of the various levels of heaven receive some of the most elaborate descriptions. Each of the lower levels of heavens are described in terms which make even the greatest pleasures and joys of human existence appear paltry and desolate. Descriptions of the bliss of the higher heavens strain the abilities of even the most eloquent of Buddhist poets. Just as malicious deeds, which are pervasive and unrepented, lead to rebirth in the lowest realms, so patterns of wholesome and virtuous deeds lead to the higher realms. Each living being takes birth in accordance with the natural effects of his or her habitual and intentional activities.

Given this context of moral causation and cosmological hierarchy, it is significant that Māra ranks at the very top of the highest heaven, the *Paranirmitavaśavartin*. His powers, pleasures and perquisites are described as being beyond the imagination of the deities of lower heavens. To attain this status Māra accomplished immeasurable virtue in lifetimes that spanned incalculable æons. However, Māra is the personification of evil. He is the worst of all (external) dæmons. As lord of the highest heaven Māra is regent of the phenomenal universe (*kāmaloka*). He has a proprietary interest in maintaining the integrity of his kingdom and not allowing it to be transcended. He is not disturbed by those who rise above his heaven to the rarefied states of the Form and Formless realms. He knows that they can never escape from his kingdom in that manner. He only reacts against those on the Buddhist Path who are in a position to transcend the *saṃsāra*.

The Buddhist conception of the lord of the highest heaven as the most evil, demonic being in the universe is indicative, in general, of the low esteem in which the phenomenal world is held. In particular, it demonstrates the view of worldly pleasures as the greatest threat to transcendence. It is only through the attenuation and eventual removal of *attachment to worldly pleasures* (*taṇhā*) that the *saṃsāra* is transcended. Worldly miseries are not generally associated with the image of Mara, and are even seen as positive factors that motivate the quest for transcendence. Māra represents all that appears to be wonderful and desirable in the world.

In a psychological sense, he represents the mental processes which are involved in the obsession with, and addiction to, worldly phenomena. He encourages everything which maintains and strengthens that addiction and opposes whatever weakens or breaks it.

Any living being who likewise facilitates or enables attachment to worldly phenomena in the mind of a Buddhist practitioner is, in that context, a Māra. Vicious dæmons and goblins may fill an individual with fear of death, destroy the requisites of life and otherwise cause various hardships. However, in doing so they can function as positive factors which facilitate the development of disgust with *saṃsāra*, and provide opportunities for the practice of patience, forbearance and generosity, etc. The most insidious dæmons, however, are those who obstruct an individual through facilitating an excess of worldly love and attachment. Friends and family members, as in demonstrated in the Jātakas (Chapter II), often perform this function. This is seen in accounts of the Bodhisattva where his quest for Buddhahood is often obstructed more by loving parents and spouses than by malevolent dæmons. Māra himself is loving and generous toward the Buddha, with offers of every gift and honor. He turns vicious only when rebuked, when all that he believes in and stands for is despised and rejected.

The views of psychopathology and evil which emerge from this differs significantly from those of cultures which do not share the metaphysical and cosmological assumptions of Buddhism. For the Buddhist tradition, the search for the pleasures and comforts of this life, that are normative for many cultures, are the basis of the evils of the world. Further, the mental processes associated with this search are defined as pathological. The definition of psychopathology in the Buddhist view includes every mental process that contributes to continued saṃsāric existence and that interferes with the process of transcending the *saṃsāra*.

Definitions of the pathological in Western psychology appear to be subsumed under the Buddhist definition. That is, whatever is pathological in the view of Western psychology is necessarily pathological in Buddhist psychology. However, there are many things which are pathological to the

latter but are seen as perfectly normal to the former. Examples are such things as attachment to ordinary pleasures and anger at ordinary enemies. Anything pathological to Western psychology, such as cognitive and affective disorders and dysfunctions, are pathological to Buddhist psychology because they clearly interfere with the subtle and complex mental and emotional processes necessary on the difficult Path of saṃsāric transcendence.

It follows from the assumptions of Buddhist psychology that dæmons and Māras are overlapping but not identical categories. There are some dæmons who are also Māras, but many who are not. To be a dæmon means being a member of a certain class of beings such as *yakṣa* or *nāga*. To be a Māra means to have an oppositional orientation towards those who seek to transcend the *saṃsāra*. This can include any being from any category. It is possible for a Māra to cease being a Māra by a change of attitude. Even the cosmological Māra of the *Paranirmitavaśavartin* heaven only occupies that station for a limited time, and will, with a change of attitude and the passage of time, attain the Buddhist Path.[2]

This leads to issues involved in exorcising dæmons, redeeming evil and curing psychopathology. Ultimately, these are all accomplished by the same process which leads to the goal, the Buddhist Path. Dæmons and Māras become subjects of exorcism in the context of Buddhism because

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[2]As noted above in Chapter IV, Moggallāna, a chief disciple of the Buddha, identifies himself as a Mara of the past, known as Dūsi Māra. Moggallāna speaks to the present Māra as follows: "In that past time, I, O Evil One, was the Mara known as Dūsi. You yourself where the son of my sister Kaḷi, so you are my own nephew. (*Bhūtapubbāhaṁ pāpima Dūsi nāma māro ahosiṁ, tassa me Kāḷi nāma bhaginī, tassā tvaṁ putto, so me tvaṁ bhāgineyyo hosi.) Majjhima Nikāya* Vol. I, 333. Cited by James W. Boyd in *Satan and Māra* (E.J. Brill: Leiden, 1975) 116.

It is stated in Chapter VI of the *Saddharmapuṇḍarikā Sūtra* that the present Māra and his followers will successfully apply themselves to the practice of the Dharma under the guidance of a future Buddha. The future Buddha is Raśmiprabhāsa, who is Buddha Śākyamumi's disciple Kaśyapa. See: *Saddharma Puṇḍarīka*, trans. H. Kern (Dover: New York, 1963; first pub. 1884) 143.

they embody evil. Exorcism is accomplished through the amelioration or removal of evil. Evil is understood as patterns of activity that are based upon psychopathological processes. The redemption of evil is accomplished through the curing or reversal of this psychopathology. Psychopathology is based upon the fundamental cognitive error associated with *ātmagrāha*. The final destruction of *ātmagrāha* relies upon the full realization of *śūnyatā* associated with the attainment of Buddhahood and *nirvāṇa*.

The Path to attaining that final goal is beset by Māras. Both internal and external Māras must be overcome at every step of this long and arduous Path. The wisdom which realizes *śūnyatā* and forever destroys the great Māra of *ātmagrāha* is the ultimate weapon of Buddhism. Before that weapon can be gained, many obstacles or Māras must be overcome. The tradition presents a large variety of strategies to gradually overcome each Māra. Māras who are living beings are overcome by such techniques as compassion. When a Māra is overcome by compassion he or she is transformed into a helper or benefactor of Buddhism and ceases to be identified as a Māra.[3] Likewise, inner Māras such as selfish attachment or thirst for worldly pleasure (*taṇhā* or *kāma-canda*) are transformed into unselfish attachment to transcendental values (*Dharma-canda*).

Finally, while Western psychology and Buddhist psychology differ in their basic assumptions of the parameters of psychopathology, they are similar in their view of the primacy of the mind. For both systems, the mind, or mental processes, underly behavior and experience to such a degree that efforts to improve behavior and experience must focus primarily on the transformation of the mind. The comparative study of these two realms of psychology, Buddhist and Western, will always benefit from an appreciation of the importance of an integrated system of theory and practice. Both systems are most effective in accomplishing their therapeutic goals when applied within a context of shared assumptions and beliefs. Confidence in the power of the psychotherapist and his/her system

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[3]An example of this process is the dæmoness of the *Khadiraṅgāra Jātaka* presented above in Chapter II.

of psychological and medical knowledge is no less important than faith in the Lama or Guru and his/her integrated system of doctine and practice.

APPENDICES

Appendix I

The Eight Classes of Dæmons

The term *eight classes of dæmons (lha srin sde brgyad* ལྷ་མ་སྲིན་སྡེ་བརྒྱད་) is often encountered in Tibetan discussions of dæmons. The identity of these eight classes is investigated in this appendix. None of my informants appeared to be completely sure about all eight classes, especially when offered some others as possible alternatives. They were in agreement that the *eight classes of dæmons* is a common term used to refer to a variety of non-human deities and dæmons, many of whom may interact with human beings in this world.

These classes are often distinguished from one another only in the vaguest of terms. There is little certainty in their individual descriptions. None of the Lamas consulted on this matter would readily admit confusion regarding this list. They were all quite certain of the reality of this list, and of the feasibility of identifying its members. It seemed somewhat like asking a sample of educated Americans to list the first eight Presidents of the United States. They would not admit that there is any real confusion about who is actually on the list, and would all be in agreement regarding the first several members of that list. However, it is likely that a variety of names would be suggested by the various respondents for the last several members of that list. A list of American Presidents, unlike the *eight classes of dæmons*, is unambiguous and can be easily found in a text on history.

The *eight classes of dæmons* are also a source of some confusion in secondary materials. Tucci notes that, "The multitude of powers who inhabited this world, and still today survive in the folk religion, were divided into various groups: *gnyan, btsan, sa bdag, klu*, etc. With each of these groups a domain of the world was associated: air, under the earth, water. Thus four or eight divisions were arrived at (*lha srin sde brgyad*). They remained vague, however, just as the ideas relating to these powers

were vague, endowed with names but scarcely with definite forms."[1] Tucci cites the kLoṅ-rdol Lama's list of the *eight classes.*[2] His list gives:

1) *lha*	5) *dmu*
2) *btsan*	6) *srinpo*
3) *bdud*	7) *rgyalpo*
4) *gza'*	8) *ma mo*

Tucci characterizes this as the, "official Buddhist list," of the *eight classes*, which he describes as an effort which, "officially introduced into Buddhism a host of popular dæmons which the new religion did not succeed in canceling from the experience of the people."[3] However, he then notes a different list of nine classes which is given in *The Red Annals (Deb-ther dmar-po)*, which he says is of more ancient, pre-Buddhist origin. This list gives the following:

1) *gnod sbyin*	4) *klu*	7) *dmu*
2) *bdud*	5) *btsan*	8) *'dre*
3) *srin-po*	6) *lha*	9) *'gon-'dre ('gong-po)*[4]

This list in *The Red Annals*[5] is given in an account of how dæmons were involved in the origins of the Tibetan people. The monkey (who later became identified as a Bodhisattva, an emanation of Avalokiteśvara [spyan-

[1]Giuseppe Tucci, *The Religions of Tibet* (University of California Press: Berkeley, 1980) 247.
[2] Kloṅ rdol bla ma, *Complete Works*, ya, p. 12. Cited by Giuseppe Tucci in *Tibetan Painted Scrolls* (La Libreria Dello Stato: Roma, MCMXLIX) 717.
[3]Ibid.
[4]Ibid., 717-721. Tucci gives class no. 9 as *'gon-'dre*. Beyer gives the same list from the same source, however, he gives class no. 9. as *'gong-po*. These two terms appear to be synonymous, however, the latter seems to be the more common form. See: Stephan Beyer, *The Cult of Tara* (University of California Press: Berkeley, 1973) 293.
[5]Ibid., 293.

ras-gzigs སྤྱན་རས་གཟིགས་)[6], united with a rock dæmoness (*brag-gi srin-mo* བྲག་གི་སྲིན་མོ་), who later becomes identified with Tārā.[7] She gave birth to nine sons, who are identified as these nine dæmons. These nine sons, the *masang dgu* (the nine unclean ones) are said to be the original Tibetans. They are identified as the rulers of Tibet, not just in ancient times, but down to the present.[8]

Although he consulted at least 204 different Tibetan texts for his compendium on the dæmons of Tibet, Nebesky-Wojkowitz can give no further information on this much used term. He merely calls them, "the eight classes of supernatural beings, the *lha, srin po, etc.*"[9] Tsepak Rigzin, a contemporary Tibetan author,[10] provides a different list of the eight classes as follows:

1.	*gshin rje*	གཤིན་རྗེ་	*Yama*
2.	*mamo*	མ་མོ་	*Mātrika*
3.	*bdud*	བདུད་	*Māra*
4.	*btsan*	བཙན	*Haṭa*
5.	*rgyal po*	རྒྱལ་པོ་	*Rājā*
6.	*klu*	ཀླུ་	*Nāga*
7.	*gnod sbyin*	གནོད་སྦྱིན་	*Yakṣa*
8.	*gz'a*	གཟའ་	*Graha*

Rigzin notably omits both *lha* and *srin* from his list of the *eight classes* (*lha srin sde brgyad*). Although my informants all named both *lha* and *srin* as members of *the eight classes* (usually as the first two members), those who saw Rigzin's list readily accepted it as plausible. They suggested that all eight

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[6]Ibid., 4.

[7]Ibid.

[8]Ibid., 293.

[9] René de Nebesky-Wojkowitz, *Oracles and Demons of Tibet* (Akademische Druck-u. Verlagsanstalt: Graz/Austria, 1975) 512.

[10]Tsepak Rigzin, *Nang Don Rigpa'i Ming Tshig Bod-dbyin Shan sByar* (*Tibetan-English Dictionary of Buddhist Terminology*) (LTWA: Dharmsala, 1986) 464-65.

could be understood as being varieties of *lha* and *srin*. If we take *lha* (*deva*) as referring to those supernatural beings who are generally more benevolent and high minded, and *srinpo* (*rākṣasa*) to suggest the more ugly and vicious non-humans, then *lha srin sde brgyad* could be read as, "the eight classes of worldly deities, from the angelic to the dæmonic". This would then include all the other classes (*klu* ཀླུ་ [*nāga*], *gnod-sbyin* གནོད་སྦྱིན་[*yakṣa*], etc.) which may be considered to be more behaviorally and morally neutral than either the *lha* or the *srinpo*.

While the usage of the term *eight classes of dæmons* in Tibetan materials may, as Tucci suggests, be associated with the ancient deities and dæmons of Tibet, it also appears to be connected with the Indian Buddhist tradition which shaped so much of Tibetan culture. The opening passage of Mahayana sutras typically refers to a number of classes of deities and dæmons in attendance at the scene of the Buddha's teaching. For example, the *Vimalakīrtinirdeśasūtra* begins with a passage mentioning the, "*Eight classes of beings who came to listen to the Buddha's preaching*," as follows:[11]

1. *deva*[12]	5. *asura*
2. *nāga*	6. *garuḍa*
3. *yakṣa*	7. *kinnara*
4. *gandharva*	8. *mahoraga*

Tibetan lists often include the first four of these, however, the fifth, *asura,* has its own place in Buddhist cosmology as one of the six classes of living beings, and is not found among typical Tibet lists of the *eight classes of*

[11] *Vimalakīrti Nirdeśa Sūtra,* trans. by Charles Luk (Shambhala: Boston, 1972) 143.

[12] *Devas* here may be taken to include *brahmās, śakras,* and *lokapālas.* These three classes are added to the above eight in the list of the, "very powerful divine beings (*maheśākhyamaheśākhya*)," in the great assembly which attended the Buddha's teaching at Vaiśālı described at the beginning of the *Vimalakīrti Nirdeśa Sūtra.* See: *L'Enseignement de Vimalakīrti,* trans. by Étienne Lamotte (Bibliothèque du *Muséon:* Louvain, 1962). Rendered into English by Sara Boin as *The Teaching of Vimalakīrti* (PTS: London, 1976) 6.

dæmons. The final three of the above are also not typical members of Tibetan lists. Like the other members of this list, they each have prominent roles in Indian Buddhist mythology. It is not clear why they are not be included in any of the available lists of the *eight classes of dæmons.*

Tibetan and Sanskrit equivalents for a number of the classes of dæmons associated with the term *eight classes of dæmons* are provided below. This list was compiled on the basis of a number of literary sources with the assistance of several of the Tibetan Lamas who were consulted for this study.[13] It is not meant to be exhaustive, as there may well be other Tibetan lists which include classes not mentioned here.

(See list on following page).

[13] Lati Rinpoche, Geshe Khenrab, Lama Samten, Geshe Namgyal, Khenpo Palden Sherab, and Ngakpa Rinpoche Yeshe Dorje.

1) *lha*	ལྷ་	(*deva*)
2) *klu*	ཀླུ་	(*nāga*)
3) *gnod-sbyin*	གནོད་སྦྱིན་	(*yakṣa*)
4) *srin po*	སྲིན་པོ་	(*rākṣasa*)
5) *bdud*	བདུད་	(*māra*)
6) *ma-mo*	མ་མོ་	(*mātṛika*)
7) *rgyalpo*	རྒྱལ་པོ་	(*rājā*)
8) *gza'*	གཟའ་	(*graha*)
9) *btsan*	བཙན་	(*Haṭa, ugra, bala*)
10) *gshin-rje*	གཤིན་རྗེ་	(*yama, dharmarāja, hari*, etc.)
11) *'dre*	འདྲེ་	(*piśāca*)
12) *sha-za*	ཤ་ཟ་	(*piśāca*)
13) *'gong-po*	འགོང་པོ་	(*vighna or vigraha*)
14) *'byung-po*	འབྱུང་པོ་	(*bhūta*)
15) *dri-za*	དྲི་ཟ་	(*gandharva*)
16) *sa-bdag*	ས་བདག་	(*bhūpati*)
17) *gzhi-bdag*	གཞི་བདག་	(no Sanskrit equivalent)
18) *dmu*	དམུ་	(")
19) *sman-mo*	སྨན་མོ་	(")
20) *gnyan*	གཉན་	(")
21) *the'u-rang*	ཐེའུ་རང་	(")
22) *dgra lha*	དགྲ་ལྷ་	(")
23) *yul lha*	ཡུལ་ལྷ་	(")
24) *srog bdag*	སྲོག་བདག་	(")
25) *dam sri*	དམ་སྲི་	(")

None of these classes (numbers 1 through 25) were explicitly excluded by any of the informants or by any texts which were consulted. They were generally included within the *eight classes* in one way or another. For instance, numbers (17), (18) and (19) (*gzhi-bdag, sa bdag* and *gnyan*) seem to be associated most closely with number (2) (*klu*), and were included by several Lamas in that category. The meaning of term number (11) (*'dre* འདྲེ་ *piśāca*) seems to be very close to that of two other very common terms,

gdon གདོན་ *(graha, avahara)* and *bgegs* བགེགས་ *(vighna, vibandha,* or *graha).* All three of these are probably the terms used most commonly to indicate an *evil, dæmonic being.* The remaining classes may or may not be evil, depending upon such things as their inclinations and affiliations. Thus, there are such things as *lha'i gdon (devagraha), klu'i gdon (nāgagraha), dri-za'i gdon (gandharvagraha), srin-po'i gdon (rākṣasagraha),* etc.[14] A *devagraha,* for instance, is a *deva* who is associated in some way with evil, by way of behavior, motivation, affiliation, etc.

The Sanskrit equivalents are commonly used in translation of Indian texts into Tibetan. It may be assumed that each Sanskrit term has its own history and usage in India that may differ substantially from what is indicated by the Tibetan term. The Sanskrit equivalent terms noted above may be viewed in the context of the assimilation of Indian Buddhism into Tibet. Indian deities and dæmons were adapted into a Tibetan world which was already filled with a great variety of such beings. There was a long process of convergence whereby ancient Tibetan autochthonous dæmons became associated with Indian dæmons by way of certain salient qualities and characteristics common to both. The correspondence is very difficult to trace. Even within the Indian context the identities of these dæmons were continually being redefined in light of shifting philosophical views, overlapping mythologies and the incorporation of different local or tribal dæmons.[15]

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[14]Twenty-eight such *gdon (graha)* are listed by Chandra Das in *Tibetan-English Dictionary* (Rinsen: Kyoto, 1979) 663.

[15]For example, Tucci discusses these types of changes in the development of Vaiśravaṇa, king of the *yakṣas,* and his companions/variants Kubera and Vaiśramaṇa. TPS pp. 571-578.

Appendix II

The Five Eyes

The concept of the *Five Eyes (pañcacakṣu, spyan lnga)* is part of the epistemological context of Buddhist views of Māras and dæmons. The various authorities from Theravādin and Tibetan traditions who were consulted in researching this dissertation are unanimous in their stated belief in the existence of such beings. They characterize the existence of many varieties of dæmons as being comparable to that of human beings. That is, Māras of the *amānuṣamāra* variety and every type of dæmon such as *nāga, rākṣasa, piśāca, graha, garuḍa, yākṣa, kinnara, mahoraga, gandharva,* etc., are described as living beings each with his or her own physical body, mind, karma, etc. They are not seen by these indigenous scholars as being some type of projection of human thought or imagination. Using arguments based on cosmological myth and doctrine, they associate the existence of these beings with the existence of humans, *devas,* animals, inhabitants of the hells, as well as to Buddhas and Bodhisattvas, etc. Just as the inability of a human to directly perceive a Buddha, Bodhisattva or *deva* is not a valid argument, according to my informants, for their non-existence, in the same manner it does not negate the reality of dæmons.

None of these Buddhist monks and Lamas claim experience in directly perceiving these dæmons, many of whom they believe to inhabit the natural environment of this world. They cite various untoward circumstances, illnesses, accidents, etc., as evidence of the presence of dæmons. They generally claim that only a person with superior perception is able to directly perceive dæmons. An exception to this is an ordinary person whose perception is significantly altered by drugs *(sman),* or who is particularly destitute in terms of merit or good luck (*bsod nams).* The result of such contact with dæmons is said to be sudden and untimely death or serious mental illness which is described in a manner closely resembling the psychotic states associated with schizophrenia.

The only safe and proper manner in which to directly perceive dæmons, I am told, is through altered perceptual functioning associated with progress in the stages of Buddhist yoga. In particular, progress through the *Five Paths pañcamārga (lam lnga)* is correlated with ever increasing powers of perception. However, such progress is generally associated with the quest for contact with more auspicious beings. Hagiographic accounts of the great Buddhist yogins such as Asanga, Milarepa, Tsongkhapa, etc. invariably emphasize the moment when they reached the plateau of meditation wherein they first perceived their special deity, Maitreya, Cakrasaṃvara, or Mañjuśri, etc. Before meeting with such deities, they first reach a level where they could interact with dæmons. This has been seen in the case of Milarepa discussed in Chapter Five. My informants speak of the necessity of attaining one or another of the *Five Eyes* (correlated below with the *Five Paths)* when asked for the prerequisites for direct perception of deities and dæmons.

The *Five Eyes* are:

1. Fleshy eye, (*carmacakṣu, sha'i spyan* ཤའི་སྤྱན་)
2. Divine eye, (*divyacakṣu, lha'i spyan* ལྷའི་སྤྱན་)
3. Wisdom eye, (*prajñacakṣu, sherab kyi spyan* ཤེས་རབ་ཀྱི་སྤྱན་)
4. Dharma eye, (*dharmacakṣu, chos kyi spyan* ཆོས་ཀྱི་སྤྱན་)
5. Buddha eye, (*buddhacakṣu, sangs rgyas kyi spyan* སངས་རྒྱས་ཀྱི་སྤྱན་)

The *Prajñāpāramitā Sūtras* provide extensive descriptive material on the Five Eyes. An example is as follows:[1]

"I 2,7. Instructions about the Five Organs of Vision."

"There are Bodhisattvas who acquire and cleanse the Five Eyes. Which five? The fleshly eye, the divine eye, the wisdom eye, the Dharma-eye, the Buddha-eye."

"*Śāriputra:* what is a Bodhisattva's perfectly pure Fleshly Eye?"

"*The Lord*: There is the fleshly eye of a Bodhisattva which sees for a hundred miles, for two hundred miles, across Jambudvipa, a four continent

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[1]*The Large Sutra on Perfect Wisdom*, trans. and ed. by Edward Conze. (Univ. of Calif: Berkeley, 1975) 76-81.

world-system, a world system consisting of 1,000 worlds, a world-system consisting of 1,000,000 worlds, a world-system consisting of 1,000,000,000 worlds. This is a Bodhisattva's perfectly pure Fleshly Eye."

"*Śāriputra:* What is a Bodhisattva's perfectly pure Divine Eye?"

"*The Lord*: A Bodhisattva wisely knows..."

The description that follows is quite long, however, the main points are as follows:

The Fleshly Eye sees for great distances, i.e., from 100 miles to the breadth of 1 billion world systems.

The Divine Eye encompasses the vision of the gods. It allows him to know the death and rebirth of beings throughout world systems as vast as the sands of the Ganges.

The Wisdom Eye eye is free of the perception of any phenomena whatsoever. It appears to be the faculty of vision operative in the *ārya*'s meditative absorbtion-wisdom (*'phags-pa'i mnyam bzhag yeshe*).[2]

The Dharma Eye is the faculty which grants a detailed fore-knowledge of the careers of other Bodhisattvas as they begin the path, progress upon it, and reach its goals.[3]

The Buddha Eye is the ultimate vision possessed exclusively by the Omniscient Buddha. It is the faculty which perceives all phenomena clearly, accurately, and in all of their modes.

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[2]Conze says that according to Nagarjuna's *Mahāprajñāpāramitāśāstra (439)* the wisdom eye knows the true mark (*satyalakshaṇa*) of all phenomena. Ibid., p. 77, n. 32.

[3]Conze notes that according to Nagarjuna's *Mahāprajñāpāramitāśāstra (439)* the Dharma eye sees a person, and knows by which means of practice, or through which teaching they will find the Path. It differentiates between individual types of Dharma practitioners. Ibid. p.77, n. 34.

In his discussion of the *Five Eyes* in his *rNam bShad sNying rGyan*,[4] rGyal-Tshab Rinpochè quotes from the *Prajñāpāramitā*,[5] "Śāriputra, by means of his fleshy eye, a Bodhisattva who is a Great Being sees for one hundred miles."[6]

He then describes the five eyes as follows: "Although it is established [by the Buddha] that the five eyes and their objects are, from the viewpoint of actual reality, of one and the same substance, and are thus shown to be ultimately free of any inherent nature, from the conventional viewpoint, powers and abilities are demonstrated by way of these five eyes."

"The fleshy eye can see the forms of each and every object, whether small or large, for a distance from one hundred miles up to the breadth of three thousand great world systems. The fleshy eye exists from the Path of Accumulation, and continues from there. Through possessing this type of eye, one is able to understand, as they actually are, and exactly where they are, such things as spiritual teachers who can impart the Dharma, and one's own (potential) disciples."

"The divine eye arises from the ripening of contaminated virtuous actions of the past. It allows one to see the passing away at death and the subsequent rebirth of each and every sentient being. The divine eye exists from the Path of Application, and continues from there. Through possessing this type of eye, one sees the death, transmigration, and rebirth of ones disciples."

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4 rGyal-tshab Dar-ma-rin-chen (1364-1432), *rNam bShad sNying rGyan* (རྣམ་བཤད་སྙིང་པོ་རྒྱན་) from the *Collected Works* (*gsung 'bum*) of Rgyal-tshab Rje Dar-ma-rin-chen. Reproduced from the 1897 *Lha-sa Old zhol* (*Dga'-ldan-phun-tshogs-gling*) blocks (Mongolian Lama Guri-deva: New Delhi, 1982). The presentation of the five eyes is on pp. 68B.6 through 69B.2.

5 As is customary in Tibetan texts, precise citations are not provided. However, this quote appears the same or very similar to what is found in *The Large Sutra on Perfect Wisdom* cited above.

6 One hundred "*dpag-tshad*". According to Csoma de Körös a *dpag-tshad* = 4000 fathoms = one mile. See: H.A. Jäschke, *A Tibetan-English Dictionary* (Routledge & Kegan Paul Ltd: London, 1968) 326.

"The wisdom eye is that faculty by means of which one is free of the conception (*vikalpa*) of true existence, and directly realizes all phenomena to lack true existence. The wisdom eye exists from the Path of Seeing, and continues from there. Through possessing this type of eye, one directly comprehends the ultimate nature of reality, which is the means by which disciples can be trained."

"The Dharma eye understands all of the faculties, whether sharp or dull, of superior (*āryan*) persons. The Dharma eye exists from the subsequent attainment phase of the Path of Seeing, and continues from there. Through possessing this type of eye, one properly understands the particulars of the faculties of friends and disciples who may be taught the Dharma."

"The Buddha eye is the subjective aspect of peerless, perfect Enlightenment. In sees all phenomena, in all their modes of existence, as they actually are. The Buddha eye exists at the level of Buddhahood, and, in limited form (*anukāya, rjes-mthun-pa*), from the Eighth Bodhisattva Level (the Immovable, *acala, mi-gyo-pa*). Through possessing this type of eye, even if only obtained in a limited form, one can presumably comprehend all objects of knowledge as they actually appear, and therefore can empower accomplishment and, without needing the support of anything else, can independently enter into full accomplishment."[7]

These descriptions of the *Five Eyes* suggest the epistemological context of Buddhism. The universe, with its humans, deities and dæmons, is vast and diverse. Its vastness and complexity, however, cannot be penetrated by ordinary human vision. The aid of scientific techniques such as telescopes, microscopes, etc. can only extend human vision into ordinary human reality. To approach the perception of other realities, my Buddhist informants suggest, requires a change in the perceiving consciousness, not just in the material sense organs. A degeneration in mental functioning, such as that associated with drugs or schizophrenia, can occasion the

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[7]The meaning of the last part of this sentence (i.e., from "can empower...") is unclear. See rGyal-tshab Dar-ma-rin-chen, *op.cit.*, 69B.2.

perception of the terrible realities of the psychotic. Likewise, the lucid, stable and penetrating qualities of higher meditative states reveal realities beyond that accessible to ordinary consciousness.

Appendix III

The Chuzang Lama's

Compendium of Demonology

§32B.

An Engramatic Text for Mental Development[1]

[By the Chuzang Lama, Yeshe Gyatso (early 18th cent.) Trans. 1993 by Robert W. Clark][2]

I bow down to the glorious, sublime Lamas who are the essence of all of the Buddhas of the three times, and pray that, through their great mercy, they will care for me and guide me until I attain the highest Enlightenment.

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[1] The Chuzang Lama, Yeshe Gyatso (also known as, sTag-bu Yongs-'dzin Yeshes), describes his *Compendium of Demonology* as an "engramatic text for mental development" (*bLo sbyong zin thun brjed tho* ༄ བློ་སྦྱོང་ཟིན་ཐུན་བརྗེད་ཐོ་). The *Compendium of Demonology* is part of a collection of texts known as the *bLa ma'i rnal 'byor dngos grub kun 'byung* (ཀ་བླ་མའི་རྣལ་འབྱོར། །དངོས་གྲུབ་ཀུན་འབྱུང་) by the Chu-bzang bLama Ye-shes rGya-mtsho (ཡོངས་རྫོགས་བསྟན་པའི་མངའ་བདག་སྟག་བུ་ ཡོངས་འཛིན་ཡེ་ཤེས་མཚན་ཅན་དཔལ་བཟང་པོ). The version translated here is a wood block print from the library of Drepung Loseling, Lhasa. This text was also published as part of *The Collected Works of Chu-bzaṅ Bla-ma Ye-śes-rgya-mtsho* reprinted from the original blocks at sMad Dra-Tshang of Sera Monastery, Lhasa (Ngawang Gelek Demo: New Delhi, 1981). Lokesh Chandra mentions finding the *Sung Bum* (collected works) of sTag-bu Yongs-'dzin Yeshes in St. Petersburg at the Institut Vostokovedeniya (Catalog numbers: Bu. 2691-2741). Chandra does not give dates for sTag-bu Yongs-'dzin Yeshes, however, he does say that the polymath Gar-dbang Chos-kyi dbang-phyug of sTag-phu (sTag-bu Rinpochè) was a contemporary of the Seventh Dalai Lama. It seems likely that sTag-bu Yongs-'dzin Yeshes was the personal teacher (yongs-'dzin) of this sTag-bu (or sTag-phu) Rinpochè. See: Lokesh Chandra, *Materials for a History of Tibetan Literature* (Sata-Pitaka Series, vol 28) (Rinsen: Kyoto, 1981) Part 1, p. 18, n. 2.

[2] The principle informant for the interpretation of this text is the Ven. Tokden Tulku, a senior professor at Drepung Loseling University, Karnataka. Consultations with the Ven. Tokden Tulku took place in Atlanta, GA and Charlottesville, VA in March and April of 1993. References to these consultations in this chapter will be abbreviated—**TK**.

The purpose of this text is to bestow very special blessings on your[3] own mental continuum by taking up the profound and heartfelt precepts of the Kadampa Lamas, who are the masters of the entirety of the [Buddha's] doctrine, and distilling a memorial text of these precepts so that it may be like an amulet clutched to your heart. In addition to that, in this æon of decline, there are a multitude of opportunities to create evil, disastrous karma for both this and future lives if you do not provide yourself with appropriate direction and instruction. Therefore, I have culled various quotations from the body of Kadampa sacred literature such as the *Man-ngag Rinchen sPungpa* which may be used [to control your own mind] like an iron hook is used to tame a mad elephant. Therefore, in regard to myself, and all others who possess commitment and enthusiasm towards the (attainment of) Liberation and Buddhahood, there are inconceivable numbers of Maras who can obstruct me up until the point that I attain *stability on the Path (lam la brtan pa ma thob bar du)*.[4]

Although there are inconceivable numbers of Māras, they are included into two categories: I. General Māras and II. Particular Māras.

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[3]As with much of Tibetan religious literature, the text provides little grammatical or contextual indication of person. For example, this sentence could indicate the bestowal of blessings, "on my own mental continuum...," "on your own mental continuum...," "on one's own mental continuum...," etc. A literal translation might be, "on the very mental continuum...". By not specifying person, the Tibetan prose is direct and compelling. It does not wish to distract the reader with concepts of I, you, one, etc. English grammar, however, demands that person be specified. The second person is used in this translation to indicate the directness and immediacy characteristic of this *genre* of Tibetan relgious literature, i.e., *bLo sbyong* (བློ་སྦྱོང་). *bLo sbyong* texts are meant as exhortations for Buddhist practice that demand personal involvement. The use of the term "one," as in, "One's attachment to possessions makes one unable to give gifts," is less personal and compelling than, "Your attachment to possessions makes you unable to give gifts."

[4]Geshe Sopa (Charlottesville, Jan. 1993) says that this could indicate the attainment of the First Bodhisattva Level, or the attainment of the Path of Seeing (*Darśana Marga; mThong Lam*).

I. The general Māras are four: A. Māras of the pathological mental states (*kleśas*), B. Māras of the psycho-physical elements (*skandhas*), C. Māras of death, and D. divine Māras.

A. The Māras of the pathological mental states are the erroneous notions which apprehend a self in what is selfless. This gives rise to the inconceivable subtle and gross varieties of the six or five [basic] pathological mental processes. It is through being completely ensnared in these pathological mental processes that living beings are led onto wrong paths and [Buddhist] practitioners are obstructed.

B. The Māras of the psycho-physical elements are that which create obstacles to the Uncontaminated Path through the apprehension of a self in the five contaminated psycho-physical elements. This apprehension brings about the miseries of the three realms of saṃsāra inherent in rebirth which takes place through the taking up of the five contaminated, compulsively grasped psycho-physical elements.

§33A.

C. Māras of death are that which obstructs the Path by depriving sentient beings of their lives, in either a timely or an untimely manner, and thereby cause death which denies them the opportunity of following through with the completion of the threefold process of study, contemplation, and meditation.

D. Divine Māras include such beings as dGa'-rab dBang-phyug (Kamadeva), King of all Māras. The retinue of this class of Māras includes all kinds of beings. With regard to their activities, there are the five flower arrows which are projected forth[5] from between the eyes of Māra the Evil One[6] and from his wives. These arrows are as follows:

Arrogance: the arrow of pride

Lust: the arrow of infatuation

5For a discussion of similar motifs in Western traditions, see the essay entitled "Projection and Projectile" in Marie-Louise von Franz, *Projection and Re-collection in Jungian Psychology* (Open Court: London, 1985) 19-25.

6This is another term for dGa'-rab dBang-phyug, Lord of the *Paranirmitavaśavartin* Heaven and supreme deity of the phenomenal universe (*kāmaloka*).

Hatred/anger: the arrow of extreme confusion
Stupor: the arrow of unconsciousness
Jealousy: the arrow of obsession (*sems-par byed-pa*)

When these arrows are projected, anyone who is struck by them experiences a profound increase in the force of whichever of these pathological mental states is most prominent. Going under the power of these pathological mental states, you fall back from the attainment of Enlightenment and the High States (of human and divine rebirth).

In the retinue [of the Divine Mara] are the Four Guardians of the World:[7] the Māra of struggle, the Māra of distraction, the Māra of great attachment, the Māra who perverts inclinations. The activities of each of these Māras is distinguished as follows. The Māras of struggle and distraction cause you to become completely caught up in noisy diversions and distractions, and to fall into sleep and stupor upon listening to the Dharma [*i.e.*, the religion or doctrine of the Buddha]. The Māra of great attachment makes you unable to give gifts of food, material goods, etc., by making you think of these as being just like cutting off your own flesh. The Māra who perverts your inclinations is that which causes a person whose mind is thoroughly intent upon renunciation to think of, and to become obsessed with attachment to the delights of sexual intercourse, food and drink, friends and relatives, song and dance, etc. It is also that which causes those who have already renounced the world [*i.e.*, ordained monks and

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nuns, etc.] to call to mind such things as sexual intercourse, dear ones and friends, buying and selling, farming and gardening, crafts and production, medical arts, etc. Through calling such things to mind, there arises a desire

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[7]The Four Guardians of the World (*'Jig-rten sKyong-ba bzhi*) often refers to the Four Great Kings (*Cātummahārājāno; rGyal-po Chenpo bZhi*): Dhṛtarāṣtra in the East, Virūḍhaka in the South, Virupakaṣa in the West, and Vaiśravaṇa/Kubera in the North. The present usage appears to use the concept of *Guardians of the World* not in the sense of protectors of the world's living beings, but as protectors of the worldly way which is opposed to the Dharma.

to become involved in worldly activities. Further, these Māras manifest beautiful youths and maidens even in the dreams of these renunciates, thereby planting in them the seeds of attachment. By various strategies these Māras cause them to fall away from their renunciate state.

Furthermore, at the instigation of these four Māras, various untoward sinister creatures (*bhūta, byung-po*) such as *nāgas* and *yakṣas* steal away the lives of persons who practice the Dharma, send disease to their bodies, and generate fear in them by doing such things as displaying hideous forms and producing various horrible sounds. Sometimes they even exhibit such things as the exalted form of the Buddha, ornamented with all of the signs and marks, giving rise to pride and conceit in the minds (of practitioners) and thereby obstructing their practice. As these Māras continually and perpetually afflict us, it is vital that we skillfully search them out and dispel them.

Second, the particular Māras are threefold:
I. Outer Māras
II. Inner Māras
III. Secret Māras

I. First, the outer Māras are sixfold:

1. the Māras of attachment to friends and hatred of enemies
2. the Māras who are sinister creatures (*bhūta; byung-po*) leading you down evil paths
3. the Māra of friends and relatives who have themselves been led astray by Maras
4. the Māra of the material preoccupations associated with good worldly fortune
5. the Maras of grasping and attachment to food and possessions
6. the Maras of teachers of accomplishment.

I. 1. The Māras of attachment to friends and hatred of enemies is, with regard to practitioners of the Dharma, the hatred of those who are enemies, and the fondness, desire, and love for dear ones which obstructs the Dharma and causes obstacles to the Dharma to develop because of the arising of attachment and hatred. To dispel this (type of Māra), faith and steadfastness are vital.

I. 2. The Māras who are sinister creatures leading you down evil paths are pretas and bhūtas of the lineage of Māra[8] who are unable to abide sincere efforts in the practice of Dharma. They send many types of
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afflictions so that the consciousness of the Dharma practitioner becomes disturbed and loses any peace and stability. They send sickness to the body, steal the life force, and send enemies and thieves. If they do not inflict these injuries themselves, they will enlist the efforts of the autochthonous deity (*gzhi bdag*) of that locality, or else some powerful non-human being (*mahā amūnuṣa mi-ma-yinchen-po*) to do this mischief.

(To deal with this type of dæmon) it is important to cultivate loving kindness, compassion and Bodhicitta, or else to continually make offerings to the autochthonous deity, or otherwise to engage in activities suitable to propitiate a tutelary deity (*yidam*).

Furthermore, your mind may become troubled because of such things as discord arising between master and disciple, a bad worldly reputation, false accusations being spread about, etc. When these things happen, it is very important to understand that they are the work of these Māras and consequently that you must practice patience.

I.3. The Māra of friends and relatives who have been led astray by Māras is identified with those persons who, having themselves been led astray by Māras, teach you non-virtuous behavior, or are otherwise evil

[8] "*Pretas* and *bhūtas* of the lineage of Mara" (*bdud rigs kyi yi-dvags 'byung-po rnams*): This distinguishes between those *pretas* and *bhūtas* whose behavior is comparable to Maras' in that it obstructs the practice of the Path by others, and those *pretas* and *bhūtas* who do not obstruct the Path.

companions. When you join with them, they do not allow you to engage in the accomplishment of Dharma, and by various means they facilitate your involvement in everything which is opposed to the Dharma.

Understanding this also to be the work of Māras, you must part with these evil friends by whatever means is necessary. You should then enter into a relationship of proper reliance upon a fully qualified teacher of virtue (*kalyanamitra*).

I.4. The Māra of the material preoccupations associated with good fortune is (encountered) when you come upon the possession of a great deal of wealth and possessions, such as horses and material wealth. The distractions and preoccupations with these things will do great injury to your enthusiastic efforts at Dharma practice. Understanding this also to be the work of Māras, you must abandon such things as these material preoccupations until stability has been attained.[9]

I.5. The Māra of grasping and attachment to food and possessions is (encountered) when practitioners who lack the best of material wealth and possessions feel compelled to compete with those who possess such things. Through seeking material wealth and possessions and increasing involvement in trade and business, they increase their desires. Obstacles to the Dharma will arise from this increase in desires. Consequently, you must

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cultivate satisfaction in whatever comes your way of material possessions and desire only what is essential for the accomplishment of the Dharma.

I.6. The Māra of the accomplished teacher is (encountered) where becoming an accomplished teacher and instructing others in medical science, art, literature and technology, etc., causes obstacles to involuntarily arise for your own study, contemplation and cultivation of Dharma. Therefore, until you have obtained stability of mind, it is unsuitable to exhibit all that you know. You should keep it hidden like the limbs of a tortoise.

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[9]This indicates stability on the first Bodhisattva level, from which there is no backsliding. TK.

This has been the teaching for properly identifying and dispelling the (6) outer Māras.

II. The 6 Inner Māras.

1. The Root Māra: 'I' and 'self.'
2. *Kleśas,* the Māra of inexhaustible poison
3. *Vikalpa,* the Māra of sex and bodily fluids
4. Indifference, the Māra of laziness
5. Doubt/Hesitation, the Māra of the split mind
6. Dualism, the Māra of error

II. 1. 'I' or 'self' as the root Māra: The worst Māra is the clinging to a 'self" (*ātmagrāha*) where there is no self or to an 'I' where no 'I' exists. Out of this arises the processes of cause and effect which produce all the miseries of the saṃsāra and the evil migrations. The key point (to dispel this Māra) is study and contemplation (of the Dharma) and cultivation of the meaning of selflessness (*nairātmya, bdag-med*).

II.2. The *kleśas,* Māras of inexhaustible poison—these are the five poisonous *kleśas,* ignorance, etc.:

1. desire/lust (*rāga, 'dod-chags*)
2. anger (*pratigha, khong-khro*)
3. ignorance (*avidyā, ma rigs-pa*)
4. arrogance (*māna, nga-rgyal*)
5. jealousy (*īrśya, phrag-dog*)

If you lose yourself in the realm of the *kleśas,* all of your roots of virtue of the three times will be destroyed and, having accumulated incalculable non-virtuous karma, you will be stuck with the miseries of evil migrations. Therefore, whenever *kleśas* begin to arise, it is most important to be aided and supported by the antidotes of the elixirs [*i.e.,* essential teachings of the Buddha].

II. 3. *Vikalpa,* the Māra of sex and bodily fluids: When a person overvalues himself/herself, this leads to various *vikalpa* about sex and bodily fluids, hopes and fears, obstructions and achievements. By means of these, your mental continuum is tied up, and your Dharma practice is impeded. It is therefore vital to get rid of the cherishing of your body and life.

II. 4. Indifference, the Māra of laziness: If you have no idea at all of the pernicious nature of worldly activities, and your religious awareness is ineffectual, this will cause recollection (*smṛti)* and vigilance (*samprajanya*) to decline, and you will thereby pass your time senselessly. By means of

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idleness, sleep and great stupor, your leisure and opportunity is completely wasted. Therefore, you must always rely upon recollection and vigilance and never dissipate your diligent effort.

II. 5. Doubt/hesitation—the Māra of a split mind: This is where you do not arrive at certainty in making decisions, but vacillate one way and then another. Because of this, you have no idea how to follow through with appropriate ethical behavior, and although you engage in a great deal of assimilation and elimination practices (*spong len*) of the Yidam (Tantric Deity), you do not obtain the spiritual accomplishment (*siddhi*). Therefore, it is very important to study the hagiographies of those who have completed the journey to the exalted status accomplished by the greatest Lamas.

II. 6. Dualism: the Māra of error. This is the holding to a materialistic view (*dngos-por 'dzin-pa*). That is, when an absolute distinction between the mind and its objects arises in your mental continuum with regard to all outer and inner phenomena, this results in falling into the (making of) an absolute distinction between the two truths. Because of this, you are unable to attain the causes of realizing all the elements of the Path. It is most important, therefore, that your views, meditations and actions be in accord with the true significance of non-duality.

Having carefully and thoroughly ascertained how each of these constitutes an inner Mara, you must then dispel them.

III. The secret Maras are sixfold:

1. The Māra of the self-centered, biased attitude
2. The Māra of arrogance associated with apprehension
3. The Māra of senseless, idle talk
4. The Māra of hopes and conceit regarding signs of accomplishment

5. The Māra of a mind fatigued in its faith
6. The Māra of the mistaken path of compassion.

III. 1. The Māra of the self-centered, biased attitude is the overvaluing of your own opinions and creeds and the biased, summary dismissal of other creeds.

III. 2. The Māra of arrogance associated with apprehension is where you think, 'I have apprehended the view of absolute reality *(śūnyatā)* and now possess the ultimate realization.' With this arrogance and conceit you then despise and scorn other Dharma teachings and other persons.

III. 3. The Māra of senseless, idle talk is as follows: If you are without any real experience but speak ill-considered and pointless words and your behaviors reflect a fall into the realm of idle gossip, then you are no longer to be distinguished from low class, vulgar people in the world.

III. 4. The Mara of hopes and conceit regarding signs of accomplishment is where a practitioner has hopes and desires toward the common[10] experiences and realizations. Having these hopes and desires, such a person generates a conceited attitude, and falsely claims to have seen
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the face of the *yidam* deity, falsely claims to possess clairvoyance, falsely claims experience and realization, and proclaims even a hint of accomplishment to be a major sign.

III. 5. The Mara of mind fatigued in its faith is where, without any internal Liberation of your continuum of consciousness, you enjoy meditating over and over on one thing, but do not like to engage in study and contemplation.

III. 6. The Māra of the mistaken path of compassion is where a beginner is moved by compassion, but lacks the requisite capabilities to engage in actions which actually benefit others. Such a person does not concentrate efforts on meditative absorption (*samāhita, bnyam-bzhag*) but

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[10]*Common* here indicates share with others, *i.e.*, a recognized element of the Buddhist path which it is possible for anyone to attain.

instead tries to accomplish the welfare of others before engaging in the actual practice (which would produce the capabilities whereby other may be benefited).

IV. There are six Māras which arise for the practitioner who engages in the practice of Dharma:

1. The Māra of distraction in the practice of giving
2. The Māra of too much austerity in the practice of ethics
3. The Māra of putting up with too much in the practice of patience
4. The Mara of weariness in the practice of enthusiastic effort
5. The Māra of devoted application in the practice of concentration (*dhyāna, bsam-gtan*).
6. The Māra of inexhaustible poison in the practice of wisdom

IV. 1. The Māra of distraction in the practice of giving is where, at the time you are cultivating the faculty of concentration, you give to others gifts of Dharma explanation and material goods in expectation of a reward. This produces distraction in your mind and obstacles to your meditation.

IV. 2. The Māra of too much austerity in the practice of ethics is where you are engaged in Dharma practice and do not attain single-pointed concentration because of being much too strict in diet and behavior. By abandoning nourishment without understanding the essential purpose of religious discipline you engender obstacles to your body and life.

IV. 3. The Mara of putting up with too much in the practice of patience is where your body is afflicted by illness. In trying to endure too much you scorn and discount (the ailment) and do not apply an antidote such as medical treatment. Through acting in this way you create obstacles to your body and life.

IV. 4. The Māra of weariness in the practice of enthusiastic effort is where your application (to the Path) is so extreme that your physical

constituents cannot endure and your emotional capacities are also exceeded. As a result, you turn away from applying yourself to virtue.

IV. 5. The Māra of devoted application in the practice of meditative concentration (*dhyāna, bsam-gtan*) is where you experience only a moment of mental stability but believe this to be the achievement of the highest goal. As a result, you make no effort in study and contemplation which are the profound causes of liberation your mind.

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IV. 6. The Mara of inexhaustible poison in the practice of wisdom is the increase in your pathological mental states *(kleśas)* which results from the cultivation of the three wisdoms when this cultivation is motivated by pride or vanity. These three wisdoms are the wisdom which arises from study, the wisdom which arises from contemplation, and the wisdom which arises from meditation.

The antidote to all of these is to rely upon a skillful Lama and to diligently pursue study and contemplation. In brief, all that harms the mental continuum of a practitioner and that does not contribute to Liberation should be known as a Māra and should be dispelled.

V. The teaching on the causes of Dharma practitioners becoming possessed by Māra has twenty-four (aspects).

V. 1. Not engaging in enthusiastic effort on the Path is a cause of becoming possessed by Mara.

V. 2. Not having much wisdom is a cause of becoming possessed by Māra.

V. 3. Having many pathological mental states *(kleśas)* is a cause of becoming possessed by Mara.

V. 4. Having many *vikalpas* is a cause of becoming possessed by Māra.

V. 5. Having too much mental activity is a cause of becoming possessed by Mara.

V. 6. Not being under the guidance of a true Lama is a cause of becoming possessed by Māra.

V. 7. If the religious instructions you are (following) are not profound, that is a cause of becoming possessed by Māra.
V. 8. Associating with bad friends is a cause of becoming possessed by Māra.
V. 9. Too much grasping and attachment is a cause of becoming possessed by Māra.
V. 10. Too much attachment to sexual intercourse is a cause of becoming possessed by Māra.
V. 11. Too much craving for meat and alcohol is a cause of becoming possessed by Māra.
V. 12. Extensive knowledge with little prowess is a cause of becoming possessed by Māra.
V. 13. Few ideas and no desire to improve is a cause of becoming possessed by Māra.
V. 14. Too much pride and arrogance is a cause of becoming possessed by Māra.
V. 15. For a beginner to prefer living alone in a solitary place is a cause of becoming possessed by Māra.
V. 16. Living nearby a market place or a large community is a cause of becoming possessed by Māra.
V. 17. Living in a place where there is no harmony between the rulers and the people is a cause of becoming possessed by Māra.
V. 18. Having many religious commitments but no engagement in their practice is a cause of becoming possessed by Māra.
V. 19. (Attempting to) attain Enlightenment (*Bodhi, byang-chub*) without spiritual counseling is a cause of becoming possessed by Māra.
V. 20. Lacking firmness of mind and failing to provide what is required for the Yidam is a cause of becoming possessed by Māra.
V. 21. Believing dreams to be true is a cause of becoming possessed by Māra.
V. 22. Fondness for signs and omens is a cause of becoming possessed by Māra.

V. 23. Becoming depressed and unhappy because of a little misfortune is a cause of becoming possessed by Māra.

V. 24. becoming distressed and filled with misery because of the conditions of yourself and others is a cause of becoming possessed by Māra.

In this way you should assess the causes of becoming assailed by Māra and then completely banish them.

VI. The presentation of activities that are in the domain of Māra has twenty-five aspects:

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VI. 1. Reliance upon a preceptor who is not fully qualified is an act of Māra.

VI. 2. Reliance upon a student who does not possess good fortune is an act of Mara.

VI. 3. The association of a Lama and a disciple whose views and activities are not harmonious is an act of Māra.

VI. 4. Not progressing on the Path and not attending to the Lama, but obsessing about one's difficulties is an act of Māra.

VI. 5. Making tremendous effort without focusing upon the essential points is an act of Māra.

VI. 6. Expounding the Dharma with haughtiness, boastfulness and arrogance is an act of Māra.

VI. 7. Acting as the preceptor of others without possessing the requisite qualities oneself is an act of Māra.

VI. 8. Associating oneself with the (Three) Jewels without having faith and reverence in one's heart is an act of Māra.

VI. 9. Expounding to others who lack the time or opportunity to understand is an act of Māra.

VI. 10. Desiring miraculous powers (*siddhi*) though lacking the time to practice is an act of Mara.

VI. 11. Doing such things as saying mantras, providing medical treatment and engaging in manual labor in order to earn a living is an act of Māra.[11]

VI. 12. Trading and farming by a Dharma practitioner is an act of Māra.

VI. 13. Earning a living by any one of the five wrong livelihoods is an act of Māra.[12]

VI. 14. Focusing on material things in your educational pursuits and making devoted efforts towards these is an act of Māra.

VI. 15. Addiction to evil things which harm the mind is an act of Māra.

VI. 16. Delighting in worldly music and amusements is an act of Māra.

VI. 17. Compulsive involvement in business and distraction is an act of Māra.

VI. 18. Adhering to anything which engenders haughtiness, boastfullness and arrogance is an act of Māra.

VI. 19. Behaving in a heedless manner with no vigilance is an act of Māra.

VI. 20. Heedlessly enjoying women, meat, alcohol and sleep is an act of Māra.

VI. 21. Delighting in the Eight Worldly Dharmas is an act of Māra.

VI. 22. Engaging in excessive activities is an act of Māra.

VI. 23. Having many journeys and abodes is an act of Māra.

VI. 24. Much talking is an act of Māra.

VI. 25. Much mental activity is an act of Māra.

In brief, all activities which are not in accord with the Dharma are the domain of Māra. Understanding this, you must completely abandon them.

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[11]As noted above in Chapter VII, the recitation of mantras is vital to Tantric practices. However, reciting mantras is harmful to the cultivation of *śamatha* if it is used as a diversion. Mantras associated with worldly *devas* and dæmons may be turned to evil purposes such as black magic.

[12]The "five wrong livelihoods" are not specified.

VII. There are two types of signs of being cursed by Māra:
A. The (twenty-six) shared signs
B. The (one) non-shared sign.

VII. A. There are twenty-six shared signs of being cursed by Māra:[13]
VII. A. 1. If the afflictions (*kleśa*) in your mental continuum are significantly greater than before, and there are many factors which are contributing to this increase, it is a sign of being cursed by Māra.
VII. A. 2. If, without any contributing conditions, the vitality of your bodily constituents becomes exhausted and you lose your one-pointed concentration, it is a sign of being cursed by Māra.
VII. A. 3. If many unwanted conditions such as sickness suddenly arise, it is a sign of being cursed by Māra.
VII. A. 4. If your power of recollection declines and your mind becomes more and more obscured by delusion, it is a sign of being cursed by Māra.
VII. A. 5. If you become unhappy and depressed without any apparent reason, it is a sign of being cursed by Māra.
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VII. A. 6. If you wish for your own death and engage in suicidal behaviors, etc., it is a sign of being cursed by Māra.
VII. A. 7. If you donate your flesh and blood to others in an untimely manner, it is a sign of being cursed by Māra.
VII. A. 8. With contempt and execration of yourself, if you senselessly chop off your flesh and limbs and make various offerings of your body, it is a sign of being cursed by Māra.
VII. A. 9. If your Bodhisattva attitude (*Bodhicitta*) declines and you cannot tolerate even the mention of the Dharma, it is a sign of being cursed by Māra.

[13]Twenty-seven shared signs are actually given. It is unclear why the heading (VII. A.) gives the number as "twenty-six."

VII. A. 10. If, having developed perverse views, you desire to engage exclusively in perverse activities, it is a sign of being cursed by Māra.
VII. A. 11. If you lack confidence in, and entertain doubts toward the Dharma, it is a sign of being cursed by Māra.
VII. A. 12. If you develop a longing for the pleasures of the world, it is a sign of being cursed by Māra.
VII. A. 13. If you increasingly burn with desire for inanimate objects of enjoyment or animate sentient beings, it is a sign of being cursed by Māra.
VII. A. 14. If you engage in every sort of physical and verbal activity and thus lose any sense of shame or embarrassment, it is a sign of being cursed by Māra.
VII. A. 15. If a practitioner is short tempered and becomes angry without any reason, it is a sign of being cursed by Māra.
VII. A. 16. If you are increasingly inflamed by attachment for food, clothing or sexual enjoyment even to the point of being unable to part from these desires in your dreams, it is a sign of being cursed by Māra.
VII. A. 17. Enjoying work such as trading and farming, taking pleasure in laziness and idleness, and being unable to talk yourself into engaging in virtuous activities is a sign of being cursed by Mara.
VII. A. 18. If there are many external and/or internal unfavorable conditions so that even though you force yourself to engage in virtuous activities, you are unable to put your heart into it, this is a sign of being cursed by Māra.
VII. A. 19. If, having turned your mind toward study, contemplation and meditation, you become slothful on account of some trivial occurrence or unfavorable condition, it is a sign of being cursed by Māra.
VII. A. 20. If no good or bad dreams occur, it is a sign of being cursed by Mara.

VII. A. 21. If every time you quiet one of the five poisonous pathological mental states[14] another one of them arises and produces even more obstruction, it is a sign of being cursed by Māra.

VII. A. 22. If you praise yourself, despise others, like some and dislike others among the Three Jewels, and, having lost faith and respect for Lamas, greatly desire to proclaim their faults, as well as having malice towards those who wear the saffron robes, it is a sign of being cursed by Māra.

VII. A. 23. If you are fond of popular amusements, music and distracting preoccupations, and if you take no pleasure in your own practice of contemplation and meditation but still strongly desire to preach Dharma to others, it is a sign of being cursed by Māra.

VII. A. 24. After listening to and reading the Dharma, if you are always desirous of sleep when it is time for prayers, it is a sign of being cursed by Māra.

VII. A. 25. If at night you become fearful and frightened, if your heart trembles and you shake all over, it is a sign of being cursed by Māra.

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VII. A. 26. If, without any apparent reason, your bodily color and complexion grow pale, it is a sign of being cursed by Māra.

VII. A. 27. If, for no apparent reason, you are the victim of false accusations, slander and alienation from those who are closest to your heart—friends, sponsors, teachers, disciples, etc., it is a sign of being cursed by Māra.

VII.B. The Non-shared Sign (of being cursed by Māra): Māra curses the beginner, as strong and enthusiastic efforts in practicing the Dharma are initiated, by causing pride, arrogance, etc. to arise when such things occur as

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[14]These are the five basic pathological mental states (*mūlakleśa, rtsa-nyon*), viz., desire (*rāga, 'dod-chags*); anger (*pratigha, khong-khro*); arrogance (*māna, nga-rgyal*); delusion (*moha, gti-mug*); and indecision (*saṃśaya/vicikitsā, the-tshoms*) or jealousy (*īrṣyā, phrag-dog*).

directly perceiving the Yidam, Buddha or Bodhisattvas face to face. You may directly or verbally receive the prophesy of your own attainment of Buddhahood, or of your special future births. You may gain prophetic dreams, subtle clairvoyance. You may feel great sorrow for sentient beings so that tears fill your eyes. Your knowledge of all phenomena, both inner and outer, may become free of obstruction. You may see letters of gold arranged in the sky. Hordes of people may gather and luxurious items may fall from the sky like rain. The daughters of *devas* and *nāgas* may worship you with incense, royal banners and floral showers. Sometimes frightful dæmons such as *rakṣas* may display all kinds of terrifying things. Occasionally they may take on the appearance of your parents or preceptors, etc., and turn your mind, cause doubts and confusion. Great radiance may arise in your body and fill the outer world. Walls and stone fences can no longer obstruct you. All the Buddhas of the ten directions place their golden hands upon the crown of your head. You see them as they teach the Dharma to disciples and send forth countless emanations.

You are able to do such things as call to mind your former and future lifetimes. You think, 'Now I possess the unobstructed ability to benefit sentient beings.' You even have sacred powers (*byin-rlabs*) such as the ability to dispel illnesses and demons (*gdon, graha*) by merely walking past a sentient being afflicted by these.

§ **38.A.**

If all the forgoing occur, arrogance and haughtiness may arise in your mental continuum. Arrogance and haughtiness will obstruct you, as will hesitation and indecision. Furthermore, although you find the above noted shared signs easy to understand, and although you are entirely free of arrogance, hesitation and indecision with regard to any of the non-shared signs which arise, it is necessary to comprehend all phenomena to be like what appears in a dream, an illusion, a mirage, an echo, a reflected image, a shadow, or a village of *gandharvas.*[15]

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[15]A similar list appears at the beginning of the larger Prajñaparamita Sutras. See: E. Conze, *The Large Sutra of Perfect Wisdom* (Univ. of California Press: Berkeley, 1975) 38.

VIII. The instructions on strategies for dispelling Māra is sixfold:

VIII. 1. Dispelling Māra by means of one-pointed concentration (*samādhi, ting-ne-'dzin*) on the ultimate nature of all phenomena, *i.e.*, on Emptiness (*śūnyatā , stong-pa nyid*), is as follows: the self which is obstructed, the Māra who creates the obstacle, and the entity which constitutes the obstacle, all three of these are *vikalpas*. They are produced by your own mind. These *vikalpas* lack any substance and are equivalent to an illusion. As illusions, they have absolutely no inherent reality and are utterly vacuous. All three aspects of the obstacle are of one essence with *vikalpas*. They are also of one essence with illusion and of one essence with reality (*dharmatā, chos-nyid*). Apart from reality there is not a single thing, like a Māra, to dispel. Apart from Māras there is nothing in reality to exorcise or dispel.[16] Māras are, in fact, the ornaments, the emanations, and the signs of reality.[17] They arise from its expanse, they abide in its expanse and disappear in its expanse.

Doubts and fears, letting go and taking up, etc., are modes of dualistic grasping and are found to be illusory. Because of that, there is nothing (in Māras) to be grasped by the intellect as they are totally without foundation. You must realize all Māras and their kind to be incapable of causing obstruction. If you possess such a realization, then Māras will find no opportunity to cause obstructions. As the Prajñāpāramita says, "Emptiness can find no opportunity to obstruct Emptiness."

VIII. 2. Second, there is the dispelling (of Māras) by means of loving kindness, compassion and the Bodhisattva attitude (*Bodhicitta*).

§38.B.

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[16]TK: The reality (*dharmmatā, chos-nyid*) of a Māra is the Emptiness (*śūnyatā*) of that Mara. Therefore, there is no Māra which is not completely devoid of inherent existence, *i.e.*, true existence. Likewise, there is no Emptiness apart from, or beyond, the Emptiness of true existence which characterizes Māras.

[17]TK: As Māras are completely empty of inherent or true existence, they are exemplifiers of Emptiness, and thus of reality.

In general, if loving kindness, compassion, and the Bodhisattva attitude towards all sentient beings are cultivated without interruption, then harm and injury to others will cease, and this will prevent them from seeking to cause harm in return. In particular, if loving kindness and compassion, etc., are generated towards Māras from the bottom of the heart, then all of the harmful attitudes and demonic powers (*nus-mthu*) of Māras and all that goes along with them will be dispelled. They will be thoroughly embarrassed and will return from whence they came.

When the vast hordes of Māras[18] attacked the Bhagavān Buddha with showers of weapons, he entered into a one-pointed concentration on loving kindness. He thereby turned this great storm of weapons into a rain of flowers. He transformed all sounds such as 'kill!,' 'murder!' into the sacred sounds of the Three Jewels. It was in this manner that he defeated all of the hordes and armies of Maras.

VIII. 3. Third, dispelling Māras by means of the profound truth of dependent arising (*pratītyasamutpāda, rten-'brel/rten cing 'brel-bar 'byung-ba*) associated with devotion and *mantras*[19] is as follows:

The chief point here is that if you uninterruptedly generate an understanding which realizes the Lama to be an actual Buddha, and are consumed with veneration of him, then Māras will be powerless to cause harm. This is according to the Buddha's teaching that, "Freedom from obstacles of the profound Path results from veneration of the Lama". If you continually worship the Three Jewels with devotion, then you will be blessed by the Three Jewels and Māras can do you no harm.

They can do no harm if you do not separate your body, speech or mind from the *maṇḍala* of the deity and recite the proper measure of

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[18]'*Vast* hordes of Maras' -- the text says "the *bye-ba dung-phyur* hordes of Māras". The term *bye-ba dung-phyur* is a number consisting of the numeral '1' followed by 16 zeros.

[19]This means of dispelling Māras is by employing devotion and *mantras*. The text is indicating that devotion and *mantras* are effective in the dispelling of Māras because of the profound principle of dependent arising whereby all phenomena arise in dependence upon causes and cease in the absence of their specific causes. Devotion and *mantras* are being indicated as methods of removing the causes of being obstructed by Māras.

mantras. It is therefore taught in the Tantras: "Recite your mantras with enthusiasm!".

VIII. 4. Fourth, Māras may be dispelled by means of superior merit-producing activities, such as copying and reading the profound sūtras and tantras, making sacred images and erecting stupas, worshipping the Three Jewels, serving the *Sangha*, making tormas and fire pujas and repairing narrow paths along the ledges of precipices, etc. If you do these types of things your merit will increase and all obstacles will be dispelled.

VIII. 5. Fifth, dispelling Māras by means of your own steadfast faith is as follows. Whatever you have in the way of external factors of attachment to friends and hatred towards enemies, as well as the internal evil of *vikalpas*, should all be understood and identified as Māras. Having

§39.A.

understood this, you should cultivate a clear awareness of impermanence and death. You should contemplate the miseries of the saṃsāra and of the evil migrations, especially focusing repeatedly on the miseries of the hot and cold hells. From this, you will develop an invulnerability (to the influence of Māras) and a strength of mind. Persons who possess a steadfast faith in the Lama and the Three Jewels cannot be obstructed by any of the family of Māras.

VIII. 6. Sixth, dispelling Maras by means of refining the yogic mental continuum is as follows. In the four aspects of the yogi's regimen of behavior (*i.e.*, standing, sitting, lying and going), at all times and on all occasions, observe your mental continuum, continually adhering to the practice of recollection and vigilance. You must always avoid the three poisonous *kleśas* (desire, hatred, delusion) and keep your mental continuum free of the eight worldly dharmas.[20] Always abide with a mind of loving kindness, compassion and Bodhicitta which comprehends *śūnyatā*, etc. If

[20]The eight worldly *dharmas* are: 1. gain (*lābha, rnyed-pa*); 2. loss (*alābha, mi rnyed-pa*); 3. pleasure (*sukha, bde-ba*); 4. misery (*duḥkha, mi bde-ba*); 5. praise (*praśaṃsā, bstod-pa*); 6. humiliation (*nindā, smad-pa*); 7. fame (*yaśa, snyan grags*); 8. infamy (*ayaśa, snyan grags dang mi ldan-pa*).

you act in this way, and your mental continuum is pure and faultless, then no inner or outer Māra whatsoever will find the slightest opportunity to harm you.

Further, in the *Ārya-Prajñāpāramitā-Sanycayagāthā* (*mDo bsDus pa*)[21] the (Buddha) says:

"Maintain strong internal vigilance as you move about, stand, rest and sit. As you go about, look only as far ahead as the breadth of an ox yoke, and your mind will be free of error.[22] Your behavior as well as your clothing should be clean.[23] Your three media (body, speech and mind) must be detached and purified.[24] Do not be desirous of acquisitions, but always be desirous of the Path as your highest objective. In this way you pass beyond the strife of Māras, and do not fall under the power of others."

So it can be seen, for example, that just as when you possess no riches, thieves will not come, and when you carry no merchandise robbers will not come, likewise when you have no *vikalpas*, Māras will not intrude. This sūtra also says: "If you continually adhere to the practices of recollection (*smṛti*) and internal vigilance (*saṃprajanya*), the basic causes of disturbed mental processes cannot even approach."

Persons who are skilled in the means of exorcising Māras transform all Māras, whether outer or inner, into enhancers of the Path, exhorters to enthusiastic effort, certifiers of their realizations, procurers of super-normal attainments (*siddhi*), and great providers of the conditions

§39.B.

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21 *Ārya-Prajñāpāramitā-Sanycayagāthā* (*'Phags pa shes rab kyi pha rol tu phyin pa sdud pa tshigs su bcad pa*). Found in the Tibetan *Tripiṭaka*, in the *Prajñāpāramitā* section of the *Sūtrapiṭaka*.

22 TK- That is, it will be free from mental error such as the arising of afflictive mental processes such as desire, envy, anger, confusion, and distraction, which naturally arise if one looks every which way without disciplining the gaze.

23 TK- Clean behavior means that one's actions are in accord with the general moral constraints of the Dharma.

24 TK- That is, from dichotomizing thoughts (*vikalpa*), and from words and deeds which do not accord with the Dharma.

which augment and nurture their experience.[25] This is also a reason why, according to the (Buddha), all of the Buddhas of the three times do not tear down and annihilate Māras and heretics. It is said, "Outer, inner and secret Māras can certainly give rise to obstacles, both large and small, for persons who possess faith and diligence. However, if such persons possess the instructions for identifying Māras, they will not fall under the power of these Māras (and their obstacles) unless these (obstacles) are the manifestation of fully ripened karma.[26] If they put on the armor of inner courage, and are under the guidance of an excellent Lama, then whatever obstacles arise from Māras, these will function as an iron goad to spur on their faith and diligence."[27]

To continue, many obstructive entities[28] can arise when you are making great effort to understand, meditate on, and practice the Dharma. Therefore, having recognized these entities, if you do not know how to dispel them, then although you engage in practice for many years, the qualities which are the goal of the practice will not develop. In the end, defects will contaminate your mind, you will become involved in all kinds of activities, and the rare and precious opportunity offered by your fully endowed human birth will be completely wasted. Therefore, to dispel these obstructive entities, there are twelve techniques which you must apply:

1. Dispel dullness
2. Subdue excitement

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[25]TK- By accepting the challenges, miseries and hardships occasioned by the intrusion of inner and outer Maras, one becomes free of the additional mental misery associated with resistance to unavoidable problems. For instance, the harm of disease or injury is much less when the physical pains is not augmented by the mental pain of resisting and refusing to accept the reality of the situation. If one views the situation as an opportunity to consume bad karma in the present rather than face its further ripening in the future.

[26]TK- Ripened karma (*sngon gyi rnam smin*) is the fully manifested effect of a previous action. At the point of its full manifestation, karma cannot be avoided, even by the Buddha himself.

[27]TK- The source is not given, but it is from some *sūtra* or *śastra*.

[28]Obstructive entities (*i.e., bgegs*) can be animate or inanimate. See Das, 278-79.

3. Contain scattering
4. Suppress combustion
5. Revive the unconscious
6. Relax the rigid
7. Repair the damaged
8. Banish hopes and fears
9. Collect the scattered
10. Restore the devastated
11. Distinguish the purified
12. Clarify the shadow

1) Dispelling dullness (*laya, nimagna, bying wa*) is threefold: a) dispelling it by means of a wise understanding; b) dispelling it by means of objective techniques; and c) dispelling it by means of modifications in diet and behavior.

a) Whatever the cognitive conditions which have occasioned dullness, you must understand them as being your own mind. You must understand your mind itself to be void (*śūnya*). You must understand that what is void cannot (ultimately) possess (qualities such as) dullness. By understanding in this way, it becomes unnecessary to employ any stratagem to dispel dullness as dullness itself is the sphere of ultimate reality (*dharmadhātu*).

§40A.

b) If you are still greatly troubled by dullness even though you understand in this manner, then the cognitive approach has not worked. It has failed to produce an increase in insight. Therefore you should remedy the situation by means of an objective technique of visualization. To do this, meditate upon a clear visualization of your root Lama, seated above the crown of your head surrounded by the Lamas of the Lineage. With great veneration offer to them the outer, inner and secret gifts, and then pray to them as follows: "I respectfully pray that you dispel this dullness and fogginess from my consciousness this very moment!"

After that, you may visualize your own consciousness as the letter "A" (ཨ). This letter then shoots up through the crown of your head, up into the atmosphere where it merges with infinite space. Another method to dispel dullness is to visualize in front of you a long wooden pole. Visualize yourself on a seat in a cross legged posture at the very top of the pole, swaying back and forth in the sky.

If you are continually obstructed by dullness which is caused by dæmons (*bgegs*), then, having ascertained this to be the case[29], they should be dispelled by giving them tormas[30] and then appealing to the truth.[31] They will also certainly be dispelled in the exposition and practice of the Dharma where you engage in the meditational practices of *guru-yoga* and/or the divine yoga of the tutelary deity (*yidam*).

c) There is the remedy (for dullness) by means of modifications of diet and behavior. Abandon rich foods. Wear light clothing. Go for walks in isolated areas. Meditate for numerous brief sessions. Adhere to diet and medicines which are appropriate for your particular constitutional weaknesses.[32]

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[29]TK: In general, dullness arises from two types of causes, viz., pathological mental states (*kleśa*) and obstructive entities (*bgegs*, etc.).

[30]*Tormas* are offering cakes made of substances such as roasted barley flour, sugar, butter, etc., and formed into specific shapes according to what is determined to be most pleasing to the various types of gods and dæmons. For more on *tormas*, see Stephan Beyer, *The Cult of Tārā* (Univ. of Calif: Berkeley: 1978). See listing of references to "torma" in index, p. 540. See also R. Nebesky-Wojkowitz, *Oracles and Demons of Tibet*. (Akademische Druck- u. Verlagsanstalt: Graz/Austria, 1975) Chap. XVIII, pp. 346-368 and index under "offerings," p. 665.

[31]TK: *Appealing to the truth* means calling upon the truths of the Buddha, Dharma and Sangha as witness and support for one's efforts to dispel the dæmons by satisfying them with *tormas*, and then continuing one's practice free from this dæmon-induced dullness.

[32]There are three basic types of constitutional weakness according to tradition Buddhist medical theory. Everyone tends to be particularly susceptible to one or another of these. The three constitutional weakness are associated with the three elements of air (*rlung*), bile (*mkhris-pa*), and phlegm (*badkan*). See Ven. Rechung Rinpoche, *Tibetan Medicine* (Univ. of Calif: Berkeley, 1973) 46-7.

2. With regard to subduing excitement (*auddhatya; rgod-pa*), there are three varieties of excitement: 1) excitement caused by the force of particular constitutional weaknesses; 2) excitement caused by dæmons (*bgegs)* of external obstructive factors; 3) excitement caused by single-pointed concentration (*samādhi*) itself. The remedies for these are likewise threefold. In dispelling it by means of a wise understanding, you must understand that the outward proliferation of thought[33] associated with all of the dichotomizing mental processes (*vikalpas*), both subtle and gross, which cause excitement, are, in fact, your own mind. Understand that the mind itself is, from the very beginning, void and rootless[34]. The significance of this voidness and rootlessness should be understood as the non-duality of excitement and non-excitement, of proliferation and non-proliferation. As this empty excitement, this outward proliferation of thought associated

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with all dichotomizing mental processes *(vikalpa)*, is self-arisen wisdom (*svayambhū jñāna rang byung yeshes*), it is not necessary to remedy it by means a technique. The best thing to do is relax and merely observe whatever dichotomizing mental processes arise.

However, even though you understands all of this, if excitement continues to increase and the mind does not wish to abide within itself, there are remedies to dispel it by means of objective techniques. As described above, visualize your root Lama, etc., above the crown of your head, and pray as follows. "Please pacify, this very moment, all of the outward proliferation of thoughts and excitement which (are disturbing) my consciousness!" After that, you may visualize your own mind as black drop of liquid. Expel this drop out of your anus and down into the earth so

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[33]TK: outward proliferation of thought (*'phro pa; prapañca*) indicates the unwholesome tendency of the mind to grasp for things outside of itself in a dualistic manner. The Pāli term for this is *papañca*. This central concept of Buddhist thought is the theme of Bhikkhu Ñaṇananda's *Concept and Reality in Early Buddhist Thought* (Buddhist Publication Society: Kandy, 1971).

[34]TK: These terms are analogous to 'empty of inherent existence' (*rang bzhin gyi stong pa; svābhāva śūnya*).

that it settles at a depth of some four or five fathoms. After a little while you may allow it to come up again. By doing this over and over, (excitement) will be dispelled.

Another way is to think of this entire world, animate and inanimate, as being empty. You can then free your mind of all dichotomizing mental processes by gathering all the three spheres of the universe, above, below, and in between, into one, and placing the mind in this essential empty oneness.

In particular, there is the excitement which occurs by the influence of obstructive dæmons (*bgegs*). Having recognized these (dæmons to be the obstruction)[35], engage in the meditations and recitations of the tutelary god for the purpose of these dæmons. This will most certainly get rid of them.

The remedy based upon diet and behavior is as follows. Adhere to a regimen of rich foods. Massage with butter which is aged and melted. Your dwelling and sleeping places must be warm. Stay in dark, murky places. Do not gaze into the distance. Do not go among crowds of people.

3. The topic of containing scattering is threefold: physical scattering, mental scattering and scattering of the vital winds (*vayū, rlung*).

Physical scattering is where, by the force of (disturbed) vital winds, you experience a sensation of having many bodies, one after another, each one appearing to be distinct.[36] If this occurs, visualize a white spot, about as large as the palm of your hand, upon the seat or cushion which is under your body. Focusing the consciousness firmly on that spot, the mind

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[35]TK: The recognition which takes place here is not one which identifies the specific type of dæmon, e.g., *gzhi bdag, klu, rgyalpo*, etc. Rather, the dæmonic influence is inferred by a process of eliminating other possible sources of obstruction. This is much the same as in medical diagnostic procedures. If all other possibilities have been eliminated, often by exhausting the antidotes or remedies appropriate to other causal factors, then the presence of a dæmon is recognized.

The word Rinpochè uses here for dæmon is *gnodpa*, Skt. *jambha*, literally 'harmer'. Das (p. 753) gives this definition of *gnodpa*-མི་ཕན་པར་རྩར་ངན་པ་བྱེད་པའི་ལྷ་འདྲེ་མི་སོགས་ 'Those divinities, dæmons, and humans, etc., who turn away from what is beneficial and act in evil ways'.

[36]This seems to suggest an illusory experience whereby one loses the sense of physical continuity, of having a discrete physical continuum.

becomes joined with it. By thinking continually in this manner the physical scattering is dispelled. Otherwise, it may be dispelled by means of the wise perspective which understands this (physical proliferation) to be completely specious.

Mental scattering is where the mind moves about like mercury. The consciousness becomes senselessly scattered so that the mind cannot stay still for even a moment. When this occurs, pray to the Lama as described above, and discern its speciousness by means of wisdom. If this does not dispel the mental scattering, then employ the following methods. Consume

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rich foods. Have your body massaged. Otherwise, you should attack whatever *vikalpa* is most prominent with the sharp spear of awareness (*saṃvedana, rigpa*), meditating by way of this process of using awareness to isolate and assault each *vikalpa*, one after another, as it arises. Sometimes you may visualize the entire external universe, animate and inanimate, incorporated into your own body. Then your body is incorporated into your mind at your heart. Finally, relax into the essential state where your mind itself merges with infinite space.

Scattering of the vital winds is as follows. Where formerly your vital winds have remained under control both day and night for some time, but now they rise up and cannot be controlled. What has happened here is that the vital winds are not flowing properly through the central channel (*rhu-ti*) but have been dispersed and are filling the entire body. When this occurs, make prayers of supplication to the Lama. Then crouch down low, gird the loins, and push the *secret vajra* out past the thighs. Plant the right hand firmly on the ground, and with the left hand occlude the left nostril. Inhale the vital wind into the right nostril, and then, with the left hand pressing the *waves of enjoyment*, press the vital winds over and over again as much as you are able. In this way the (scattering of the vital winds) will be remedied.[37] If that does not remedy the (scattering of the vital winds), then

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[37]The meaning of this is unclear. My informants suggest that the author is referring to esoteric Tantric practices.

relax for several days, eating rich foods, getting massages, and restore your strength by means of physical exercises such as going up and down and resting.

4. Suppression of combustion is as follows. The vital wind of karma generally enters into you by means of unfeigned, sincere devotion and reverence for the most excellent patrons such as the Lama, or else by the power of cultivating the Dharma. Further, there are four stages to the entrance of this vital wind. These four are associated with the male wind, the female wind, the hermaphroditic wind, and the upward-leaping wind which burns with the fire of wisdom.

The sign of the entrance of the male wind is that the fine hairs of the body all stand on end. The body commences to fidget and shake. Then there arises a feeling of physical bliss and warmth, after which the body becomes more and more supple. By this means one-pointed concentration is generated.

The sign of the entrance of the female wind is that the body shivers and then grows warm. By this means one-pointed concentration is generated.

The sign of the entrance of the hermaphroditic wind is that there arises a feeling of physical bliss and warmth and then one-pointed concentration is generated, without the body fidgeting, shaking, or shivering. In this way, there is no need to apply remedies to these three

§41.B.

winds. However, in the case of the upward-leaping wind (which burns with the fire of wisdom), the sign of its entrance is the coming of all kinds of activities such as jumping and running. It comes in two varieties: (1) You engage in such activities as jumping and running, but are bereft of warmth and single-pointed concentration. Afterwards, your heart is heavy with sadness and your mind has no desire to be employed. When this happens, it is because you are inflamed by external dæmons (*graha/avahara, gdon*). The pacification of these is as follows. Mix with a little water the ashes from the bones of the corpse of a hero killed in battle. If you anoint your navel with this, it will quell these (dæmons). Another way is to take some of the

menstrual fluid (*rang-byung*) of a young woman who has never been intimate with a man, and mix it together with some male sperm (*byang-chub kyi sems*). If you put a drop of this on each of the *three points of the body* (*i.e.*, the crown of the head, the throat, and the heart) it will quell this (dæmonic wind).

You will find yourself engaging in many activities such as jumping and running which generate a great deal of bliss and warmth. This is followed by the generation of the most excellent single-pointed concentration. When this occurs, go to a pleasant place in an isolated and spacious area, and for seven days or as many as you like, keep yourself safe.

If pacification (of the wind caused by these dæmons) is not effected by any of these means, this inflammatory process may intensify more and more. Your limbs and other parts of your body, against your will, become so agitated that it poses increasing obstacles and danger to your very life. There are (several) ways to overcome this. First, it may be overcome by way of wisdom. Through understanding all phenomena of *saṃsāra* and *nirvāṇa* as your own mind, (understand) that such things as this fidgeting and shaking is also your own mind, is the very substance of your mind. Understand the mind to be illusory. As that which is illusory lacks any inherent reality, understand that such things as this fidgeting and shaking also lack any inherent reality. By means of this understanding it will be pacified.

If it is not pacified by this means, then (visualize) above the crown of your head, at a height of about four fingers, a square yellow earth *maṇḍala* one fathom across. The four corners are held by four white, three pointed vajras. By contemplating that this is pressing down, pacification will occur.

If it is not pacified by this means, then (visualize) right on the crown of your head the king of mountains, Mt. Meru, white in the east, blue in the south, red in the west, and golden in the north, with its eightfold spire on top[38]. Contemplate that it is pressing down upon you, while a friend

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[38]TK: It is eightfold as it has four sides plus four edges.

actually presses gingerly down upon your head. In this way the (dæmonic wind) will be pacified.

§42.A.

If, however, even this does not pacify it, then someone like a Lama or a friend should press down upon your head, immerse one of his hands in water, and then touch that hand to the area on (your chest) where your heart is palpitating. He should then instruct you over and over again as follows: "You must understand all of these things such as palpitating and trembling to be nothing but your very own mind. The mind has no substantial reality, and therefore, there is nothing (real) to this problem." If this is done over and over, then pacification will occur.

5. Reviving from the unconscious condition is as follows. The merging of the mental wind (*rlung sems*) in the channel of impediment (*'gogs-pa'i rtsa*) obstructs the functioning of the six collections (the one mental and five sense consciousnesses). The condition which results from this interruption of memory and awareness is like fainting into unconsciousness. This so-called *channel of impediment* is a channel which is like a house which is empty. Some channels are filled with sperm. Some channels are filled with blood. Some channels are filled with mucus. Some channels are filled with lymph. Some channels are filled with vital winds. However, this *channel of impediment* should remain empty. Fainting occurs under the influence of the mental wind collecting there. This condition is an extreme type of dullness. It is an impediment to every kind of single-pointed concentration, whether that concentration be that of mental quiescence (*śamatha, zhi gnas*) or of perfect insight (*vipaśyanā, lhag mthong*).

The process of dispelling this is to have your Lama or friend walk around you in a circular path and first play the tambura, then the guitar (*piwang*), followed by the flute, the small drums, the large horn, then the big drum, and so forth. He should play them louder, louder, and louder, then softer and softer. By doing this again and again, you will be revived from your unconscious state and will regain your one-pointed concentration.

However, if this type of method does not cause you to regain your excellent one-pointed concentration after reviving from unconsciousness,

then do as follows. After (reviving), allow your mind to rest within itself, then stare wide-eyed up into the heavens. By doing this a most excellent one-pointed concentration will arise which is lucid and free (of *vikalpas*). In order to insure that this problem does not arise again, do as follows: Take some blood from a tiny incision on the tip of your nose, and mix it with any type of oil. By using this as an ointment, the (problem) will not arise again.

These words of mental training, extremely beneficial to the mind, include the six categories noted above such as relaxing the ridged. Please look for these elsewhere (in my writings) under the topic, "The Stages of Discerning the Vital Winds".

§42.B.

I, whose name is Jñāna, have collected this information together and have written it down for the purpose of refreshing my own memory. From this very moment, through all future lifetimes, may I never be separated from my Venerable Lama. May he guide and protect me. Having completed and perfected all of the accomplishments of the Stages and the Paths, may I quickly obtain the status of the Three Bodies.

May it be Auspicious.

GLOSSARY

(Arranged in English alphabetical order as Sanskrit, Pāli and Tibetan items are included)

Abhidharma (chos mngon pa) — a classification of Buddhist literature which emphasizes topics such as metaphysics, phenomenology and cosmology.

abhisaṅkhāramāra — one of the five classes of māras identified in some Pāli sources. These māras are associated with the processes of karma which create the conditions of *saṃsāra; abhisaṅkhāramāra* is subsumed into the Four Māras in most Buddhist literature.

amānuṣamāra (*mi ma yin pa'i bdud* མི་མ་ཡིན་པའི་བདུད་) — any living being identified as a Māra because of opposition to the Buddha's Path or his followers.

Aṅgulimala — a disciple of Buddha Śākyamuni who killed many people before his conversion and eventual attainment of *nirvāṇa*.

Anāthapiṇḍika — a lay disciple and patron of Buddha Śākyamuni known for his great generosity; donor of the Jetavana Monastery at Savatthi.

Asaṅga (Thogs med) — (3rd cent. C.E.) Founder of the *Cittamātra* School of *Mahāyāna*, brother of Vasubhandu and transcriber of the works of Maitreya.

aṣṭalokadharma ('jig rten chos brgyad) — the eight worldly *dharmas*

1. gain (*lābha, rnyed-pa*);
2. loss (*alābha, mi rnyed-pa*);
3. pleasure (*sukha, bde-ba*);
4. misery (*duḥkha, mi bde-ba*);
5. praise (*praśamsā, bstod-pa*);
6. humiliation (*nindā, smad-pa*);
7. fame (*yaśa, snyan grags*);
8. infamy (*ayaśa, snyan grags dang mi ldan-pa*).

asura (lha ma yin) — a class of powerful divine or semi-divine beings who are known for their continual struggle against the *devas* to acquire heavenly perquisites.

Atiśa (Dīpaṁkaraśrījñāna, Mar me mdzad dpal ye shes) — (982-1054 C.E.) Indian Buddhist master and scholar who reformed Buddhism in Tibet, founded the Kadampa lineage and the Lam Rim tradition.

atītavatthu (story of the past) — that part of a Jātaka which relates the events of one of Buddha Śākyamuni's former rebirths.

ātmagrāha (bdag 'dzin) — holding to the belief in a truly existent self (of persons or phenomena). This is the 'worst of all māras,' the fundamental cause of bondage to the *saṃsāra*.

Avalokiteśvara (spyag ras gzigs) — the transcendent deity (Bodhisattva-Mahāsattva) who embodies the compassion of all Buddhas.

avyākṛta (ལུང་མ་བསྟན་) — rhetorical questions which the Buddha Śākyamuni declined to discuss. Also phenomena which he did not specify as being either virtuous or non-virtuous, e.g., empty space.

bhūmisparśa mudrā — the earth touching gesture of Buddha Śākyamuni at the time he defeated Mara and attained Enlightenment. In Northern Buddhist iconography, Buddha Śākyamuni is characteristically seen with this *mudrā*.

catvārimāra, (བདུད་བཞི་) — Four Māras

(1) Māras of the Aggregates (*Khandha-māra; skandhamāra*, ཕུང་པོའི་བདུད་);

(2) Māras of the Afflictive States (*Kilesa-māra; kleṣamāra*, ཉོན་མོངས་པའི་བདུད་);

(3) Māras of Death (*Maccu-māra; mṛtyupatimāra* or *maranamāra*, འཆི་བདག་གི་བདུད་);

(4) Heavenly Māras (*Devaputta-māra; devaputramāra*, ལྷའི་བུའི་བདུད་).

cātummahārājāno (catvāri mahārājākayika, rgyal chen ris bzhi, rgyal po chen po bzhi) — Four Great Kings

North	Vaiśravana (rnam thos sras), King of the Yakṣas;
East	Dhṛtarāṣṭra (yul 'khor srung), King of Gandharvas;
South	Virūḍhaka ('phags skyis bu), King of Kumbhaṇḍas;
West	Virūpākṣa (spyan mi bzang), King of Nāgas.

Cittamātra (Vijñānavāda, sems tsam pa) — a school of Buddhist tenets founded by Asanga and Vasubandhu. Asserts that phenomena can

be truly existent but do not exist separately from a perceiving consciousness.

ḍākinī (mkha 'gro ma) — celestial dæmonesses who protect and assist Buddhist practitioners, especially in association with *Tantra.*

darśana (lta wa) — *Weltanschauung;* world view or philosophical outlook based upon metaphysical assumptions.

Digpāla, (phyogs skyong) — Guardians of the ten regions :

East	Indra, Śakra, etc. (བརྒྱ་བྱིན་), yellow, on an elephant, holding a varja.
South-East	Agni, etc. (མེ་ལྷ་), on a goat with a rosary.
South	Yama, Dharmarāja, Hari, etc. (གཤིན་རྗེ་), blue, on a buffalo, holding a club (དབྱུག་ཐོ་).
South-West	Rakṣasa, etc. (སྲིན་པོ་), dark, on a ghost, with a sword.
West	Varuṇa (ཆུ་ལྷ་), white, on a *makara,* holding a serpent-noose.
North-West	Pavana, etc. (རླུང་ལྷ་), green, on a stag, holding a banner.
North-East	Bhūta (བྱུང་པོ་), white, on an elephant, holding a trident, embracing Gaurīma.
Above	Brahma (ཚངས་པ་), yellow, on a swan, holding a vase.
Below	Bhupati, etc. (ས་བདག་), black, on a boar, holding a flaming gem.

drang don dang nges don gyi khyad par — hermeneutic

gandharva — a celestial being, sometimes a musician of the *devas.*

Gaṇeśa (Vinayaka, *bgegs gi rgyal po)* — the elephant headed deity worshipped in Hinduism, but predominantly identified with the demonic in Buddhism.

garuḍa (khyung) — a wrathful, celestial being, known to attack *nāgas*.

guru — a teacher or guide who facilitates the involvement of others in processes which lead to, or encompass, a particular state of existence.

Hinayāna (theg dman) — the lessor vehicle; the *Mahāyāna* term for Buddhist factions which deny the canonical validity of the *Mahāyāna sūtras* and certain *Mahāyāna* doctrines.

Kāmadeva *('dod lha dga'-rab dbang-phyug)* — Lord of the phenomenal universe, Lord of Desires; an epithet of Māra

kāmadhātu (kāmaloka, 'dod khams) — the phenomenal universe including all of *saṃsāra,* from the lowest hell to the highest heaven, with the exception of the realms of Form and Formlessness associated with rarefied meditation states.

kleśa (*kilesa; nyon-mongs* ཉོན་མོངས་) — *pathological mental states* responsible for the *saṃsāric* condition. Their complete elimination results in liberation from the *saṃsāra.* Among the numerous *kleśas* there are five principle ones, each associated primarily with one of the six realms, but present in all:

Devas — pride/arrogance (*mana, nga-rgyal*);
Asuras — jealousy/envy (*īrṣyā, phrag dog*);
Humans — doubt/indecision (*saṃśaya, the-tshom*);
Animals — delusion/ignorance (*moha, gti-mug*);
Pretas — desire/cupidity (*rāga, 'dod-chags*);
Hell-beings — anger/hatred (*pratigha, khong-khro*).

Mādhyamika (dbu ma) — the "Middle Way" school of Mahāyāna philosophy. In it's *Prāsaṅgika (thal 'gyur pa)* form, this school asserts that no phenomena inherently exist.

Mahāyāna (theg pa chen po) — the "Great Vehicle;" the predominant form of Buddhism in Tibet, Mongolia, China, Japan and Korea.

maṅgalikā — superstition, looking out for lucky signs. The Buddha cautions against *maṅgalikā* in the Vinaya (II, 129, 140).

Mañjuśri ('Jam dpal dbyangs) — the transcendent deity (Bodhisattva Mahāsattva) who embodies the wisdom of all Buddhas.

Māra (bdud) — The ultimate principle of psychopathology and evil in Buddhism. Māra has many epithets such as *saṃsāra guru ('Khor-ba'i bLama)* and *Kāmadeva ('dod lha dga'-rab dbang-phyug).*

nāga (klu) — a class of semi-divine snake-like beings known for their great powers and abilities. In the Buddhist cosmological scheme, *nāgas* are subsumed under the animal realm.

Nāgārjuna *(klu sgrub)* — a primary figure in Buddhist history and myth. His historical dates are usually given as somewhere in the first two centuries C.E. Buddhist myth attributes to Nāgārjuna a life span of many centuries. He is primarily associated with his interpretations of the *Prajñāpāramita* literature and his establishment of the *Mādhyamika* school.

nirvāṇa (Pāli, *nibbāna)* — the *summum bonum* of the Buddhist Path as conceived in the *Hīnayāna* presentations. All Buddhist schools agree that *nirvāṇa* entails the complete transcendence of the *saṃsāra*.

paccuppannavatthu; paccuppanna — what has arisen (just now); existing; present as opposed to past (*atīta)* and future *(anāgata)*; *vatthu* = ground; object; thing. This term is employed in the Jātakas to indicate the prologue to the story of the Buddha's past life (*atītavatthu*).

pañcacakṣu (spyan lnga) — Five Eyes:

Divine eye, *divyacakṣu, lha'i spyan*

Fleshy eye, *carmacakṣu, sha'i spyan*

Wisdom eye, *prajñācakṣu, shes rab kyi spyan*

Dharma eye, *Dharmacakṣu, chos kyi spyan*

Buddha eye, *Buddhacakṣu, sangs rgyas kyi spyan*

pañcamārga (lam lnga) — Five Paths:

1) Path of Accumulation (*saṃbhāramārga,* ཚོགས་ལམ་) wherein one gathers merit and wisdom from various practices and meditations as the basis of spiritual progress;

2) The Path of Preparation (*prayogamārga,* སྦྱོར་ལམ་) wherein one gains in purity and knowledge so as to thoroughly comprehend reality through conceptual processes of inference and logic;

3) The Path of Seeing (*darśanamārga,* མཐོང་ལམ་) wherein Ultimate Reality (i.e., *śūnyatā* , སྟོང་པ་ཉིད་) is directly perceived, i.e., perceived without conceptual thought;

4) The Path of Meditation (*bhāvanamārga*, སྒོམ་ལམ་) wherein the realization and perception of Reality is stabilized, deepened and integrated with all cognitive and affective aspects of the personality;
5) The Path of No More Learning (*aśeikṣamārga*, མི་སློབས་ལམ་) wherein perfect Enlightenment, i.e., Buddhahood is attained.

pañca sīla — the five fundamental ethical constraints of Buddhism, *viz.*, the non-engagement in 1) taking life; 2) taking what is not given; 3) sexual misconduct; 4) lying; 5) using intoxicants.

pāramitas, six (*ṣaḍpāramita, phar rol tu phyin pa drug)* — six basic categories of *Mahāyāna* practice leading to *nirvāṇa* and Buddhahood.

1. *dhāna, sbyin pa* — generosity
2. *śīla, tshul khrims* — morality
3. *kṣānti, bzod pa* — patience/forbearance
4. *vīrya, brtson 'grus* — virtuous effort
5. *dhyāna, bsam gtan* — meditative concentration
6. *prajñā, shes rab* — wisdom

paramartha-satya (don dam bden pa) — ultimate truth

Paranirmitavasavartin (gzhan 'phrul dbang byed) — the highest heaven of the phenomenal universe (*kāmaloka)*, the abode of Māra (*devaputramāra*).

piśāca — a vicious, flesh eating demon.

prapañca (papañca, spros-pa) — the proliferation of cognitive errors and affective disturbances arising from the fundamental delusion of *ātmagrāha (bdag 'dzin)*.

Pratyekabuddha (rang sang rgyas) — a practitioner of Buddhist yoga who attains *nirvāṇa* in solitude, i.e., without relying on the direct teaching of a Buddha.

preta (yi dwags) — a member of one of the six classes of beings in the Buddhist view of the cosmos. *Pretas* are characteristically troubled by hunger, thirst and deprivation.

rākṣasa (srin po) — a vicious, flesh-eating demon.

Śākyamuni (Sha'kya Thub pa) — the historical Buddha of the seventh century B.C.E.

samādhi (ting nge 'dzin) — single pointed concentration.

śamatha (*zhi gnas*) — the state of complete mental clarity and stability attained through the advanced practice of meditative concentration (*dhyāna, bsam gtan*).

saṃsāra ('khor ba) — the round of birth and death, infinite in both temporal and spatial dimensions.

samodhāna — disposition: the summary statement provided in Pāli Jātakas to identify the characters of the past with present individuals.

saṃvṛti-satya (kun rdzob bden pa) — conventional truth.

śāstra — scholastic treatises composed by influential Buddhist authors to elucidate the meaning of material from the *sūtras* and to present and justify the author's own views and interpretations.

Siddhārtha — the personal name of Śākyamuni.

Sotāpanna — one who has attained a stable position on the Buddhist Path, from which it is difficult to backslide because (in the Mahāyāna) ultimate truth (*śūnyatā)* has been glimpsed or (in the Hīnayana) the individual is confirmed in the faith and lore of Buddhism to such a degree that continual progress towards *nirvāṇa* is to be expected.

Śrāvaka (nyan thos) — a practitioner of Buddhist yoga who attains *nirvāṇa* in reliance upon the direct teaching of a Buddha.

Śuddhodana — Siddhārtha's father and King of the Śākyas.

śūnyatā (stong pa nyid) — the ultimate nature of all phenomena; ultimate truth; *Emptiness.*

sūtra — the body of teachings regarded as the Buddha's own words or words spoken by others under the Buddha's direct inspiration.

taṇhā (*tṛṣṇa, kāma-canda, 'dod pa la 'dun pa*) — selfish attachment or thirst for worldly pleasure. *Taṇhā* is identified, in the context of the Second of the *Four Noble Truths*, as the fundamental cause of misery. It is transformed, in Buddhist practice, into unselfish forms of attachment such as loving kindness and compassion for others and thirst for transcendental values (*Dharma-canda, dam pa'i chos la 'dun pa).*

tāpas (dka' thub) — ascesis, austere religious or yogic practices.

Tathāgata (de bzhin gshegs pa) — generic name for those who have attained Buddhahood.

Theravāda (gnas brtan sde pa) — 'the way of the elders', an ancient Buddhist lineage, currently dominant in Śri Lanka, Burma, Thailand, and Cambodia. Doctrinally based upon the Pāli Canon.

Tsongkhapa (bLo bZang grags-pa) — (1357-1419) Reformer of Tibetan Buddhism, founder of the Gelukpa lineage.

Vessavaṇa (Vaiśravana, rnam tho sras) — a deity worshipped by Buddhists especially to gain worldly requisites for religious practice. Also known as Vaiśramaṇa, Jambhala, Pāñcika, Kubera or Kuvera; (Tibetan) rNam-Sras; as King of the Yakṣas he is known as Yakṣendra and Deva Yakṣaraja, etc.

vikalpa (rnam rtog) — mental processes arising out of fundamental cognitive errors such as *ātmagrāha (bdag 'dzin).*

vikalpanāmāra (rnam rtog gi bdud) — psychological dynamics which are identified with Māras because they obstruct the Buddha's Path or his followers; psychopathology as understood in Buddhist psychology.

Vināyaka (Gaṇeśa, *bgegs gi rgyal po*) — Elephant headed deity worshipped in Hinduism, but predominantly identified with the demonic in Buddhism.

vipaśyanā (lhag mthong) — the meditative technology for realizing ultimate truth. Its prerequisite is the successful cultivation of *śamatha.*

yakkha (yakṣa, gnod sbyin) — a class of semi-divine beings which violates the boundaries of the six realms of the Buddhist cosmos. They appear mostly among *devas, asuras, pretas,* and occasionally in the human realms. They were well known in pre-Buddhist India.

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